

REV. J. W. VAN WEELEN
2 Mountview Ave.
Galt, Ont.
JAN 1975

Educate your child at home

by Laura van Arragon

Mrs. van Arragon and her husband, Jack, both have many years of teaching experience. Mrs. van Arragon was an elementary school principal before her marriage and Mr. van Arragon holds a master's degree in educational administration. They live in Atikokan, west of Thunder Bay, Ont.

Most people are aware that they have a choice as to whether their children shall receive their education in a public school or in a private Christian school. What is not generally known is that a third option is available to them: they may elect to teach their children at home.

This alternative is especially useful or applicable if the family resides in an area where there is no Christian school, if some or all of the children have special needs which can not be adequately met by institutions whether humanistic or Christian, or if the parents desire an alternative to the curriculum and instructional methods of public or private schools.

The Ontario Public Schools Act of 1974 clearly permits home schooling in Section 20-2(a): 'A child is excused from attendance at school if, (a) he is receiving satisfactory instruction at home or elsewhere.' Most Canadian provinces and 32 States of the Union have similar legislation.

Calvinists usually require no reminder that parents have been given the stewardship of their children, not by the state but by God. They recognize that it is the parents' right and duty to rear and nurture their children in the fear and knowledge of the Lord. Traditionally much of this responsibility has been delegated to the Christian school. There really wasn't much choice about it in the past as the prevailing social and economic circumstances did not allow parents the time, money, energy or expertise to educate their offspring.

Today we enjoy a level of affluence, leisure time and education undreamed of just a generation ago. An increasing number of parents are re-examining

their priorities and deciding to take personal charge of their children's education. Released from household drudgery by technology, the housewife may well decide that teaching her own children is every bit as fulfilling and liberating as joining the work force and 'finding' herself by clerking at the five and dime, filing and typing at the office or performing any of the other exciting, prestigious and remunerative jobs our society offers most working mothers.

We educate our eight children, all under ten, at home and are very satisfied with the process and the results. So are independent and objective observers such as the local director of education, public health nurses, reporters and other medical and educational experts who sometimes come from afar, often with initial scepticism and misgivings.

Admittedly it is difficult to cavil at educational techniques that enable a three-year-old to read the King James Version with facility, or a two-year-old to identify instantly the flags of a hundred nations. If one or even two children could perform at such precocious levels it would be easy to ascribe this to a fluke, an interesting anomaly. But when it is apparent that virtually all children are capable of learning far more skills and content, far more easily and enjoyably than was previously thought possible, then one realizes that a radical transformation is taking place in educational theory and practice. Over the last decade, thousands of parents around the world have successfully taught their one and two year olds to read.

Many of these new teaching techniques were developed for use with severely brain-injured children, most of whom can now have their ability levels raised to normalcy and even to superiority. No longer is it necessary to consign the retarded, the mongoloids, the autistic, the cerebral palsied etc. to institutions where they are warehoused at great expense with little or no hope for improvement in their intellectual, social and emotional functioning. The vast majority of brain-injured children can be remediated successfully at home by their



parents who can easily learn the required skills and techniques. It does take a lot of hard work and dedication but what else are parents for?

It is now apparent that the Creator designed such enormous spare capa-

city in man's brain that even in the event of severe brain injury there are more than enough brain cells to take over the work of the damaged neurons. Brain damage is not repaired by itself, nor do institutions have a good track

Cont'd on page 6

Reformed Church in The Netherlands seeks contact with charismatics

THE NETHERLANDS (RES) — The General Synod of the Reformed Churches in The Netherlands decided to seek official contact with the Charismatic Work-community in The Netherlands.

The Synod rejected the proposal of its deputies that it adopt the 1973 "Pastoral Advice on Holy Baptism." This report suggested that the church offices should remain open to members who reject infant baptism and become rebaptized as adults. The report was earlier rejected, in 1973. The motivation for the present decision to take up official contact with charismatics was that the spiritual life of the churches will be served by

entering into the questions that neopentecostals raise.

In another decision the Synod decided not to adopt the *Unanimous Testimony of Faith* which Professors G.C. Berkouwer and H.N. Ridderbos prepared at the request of the Synod of Dordrecht '71/72. It was originally envisioned that the new and modern creed might offset the increasing number of objections raised against the traditional creeds. The reception which the *Testimony* has received has not led to this result. What has begun in a spirit of idealism, according to Prof. H.N. Ridderbos, should now be given an "honorable burial." Another speaker, Prof. J.T. Bakker said, "We

have had a beautiful dream, but now it is all over."

The Synod also rejected the complaints that had been brought against certain teachings by the Rev. Boelo Boelens and Prof. H.M. Kuitert. The objections against Boelens centered on passages in his book *Tussen mens en onmens* (Between man and brute) in which he allegedly denies fundamental teachings of the confession. The protests against Dr. Kuitert were directed against his latest publication, *Wat heet geloven?* (What does it mean to believe?) According to the complainants, Kuitert denies the normative authority of Scripture. Synod, however, found both protests unac-

ceptable and therefore, with certain qualifying statements, turned them down.

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NEXT WEEK
Ministry in Honduras

Viewpoint

Synod and women — 2

The Christian Reformed Church allows women to become ordained deacons. Anyone who did not know that has been hiding in the wilds of Northern Canada. That was a decision made by Synod (154 men) of the Christian Reformed Church during its two-week-long meeting in June, 1978.

What will the church do with that decision in 1979? How will Synod deal with that matter this year? Even though the topic of women in ecclesiastical office is not supposed to be coming up for discussion again this year, it most certainly will by virtue of the fact that several churches and classes have already indicated their opposition to the church's move.

The issue was not an American-Canadian clash. Some Americans blamed "those Canadians" for swinging the vote in favor of women in office, while several Canadians blamed "those Americans."

It should be pointed out that the denomination is divided over the issue but that division is stronger among church leaders (ministers, professors, etc.) than it is among the grassroots.

A number of classes and individual churches will undoubtedly send in overtures on the matter of women in office. Some overtures will ask that the decision of last year's Synod be rescinded (defeated). Some may even ask Synod to take a new stand, this time *against* the ordination of women. Some overtures will call for an amendment of last year's decision so that it will be more workable and acceptable to the churches.

To ask the church to take a stand against women in office would be unwise. To declare last year's decision of Synod as being invalid won't hold any water either.

Synod will be faced with one of two possibilities: it could put a moratorium on the ordination of women as deacons, delaying it while the church

studies it further; or it could work with the existing stand which Synod made last year, refining some of the wording to make it more workable for the churches. Both avenues have their shortcomings.

For Synod to declare a moratorium on women in office — saying "no more women until we study it further" — will leave already ordained women up in the air. Some churches within the denomination have already ordained women as deacons in the past seven months since Synod's decision. Are they to complete their three-year term (as all office-bearers do) or will their congregations tell them to "resign for a while"?

And yet, the majority of the members of the Christian Reformed Church seem to want this. They are not yet ready to have women as ordained deacons, and the very thought of having that door open to women frightens them. The majority of the denomination cries "not yet!"

The other alternative for delegates to Synod this year is to work with Synod 1978's stand and to change the wording in a way that would make it more acceptable.

During the past seven months the church has experienced the "culture shock" of having ordained women. This is the furthest it has come since the concept of women in office was first officially introduced in 1970. The church has tasted the sweetness and bitterness of the woman's role as an ordained lady.

Synod's task this year is an unavoidable one. They will need much prayer and guidance as they sort out the direction of women in office. It is my hope and prayer that they will, in some ecclesiastical way, be able to put a moratorium on ordained women. They can term this past year a learning experience for indeed it has.

Keith Knight

NewsViews

That awesome force known as The Economy

When you pick up a copy of year-end financial journals or if you have the mind to browse through the business section of the nation's major dailies, you can't help but become depressed about the future of North American economics.

The picture is one of doom and gloom at best. Inflation will stay where it is, unemployment will continue to hit the thousands of families across the country and the political future is as uncertain as a spring thaw in February.

The culprit? The economy. Everything is blamed on "the economy", that awesome, overpowering force that moulds and shapes the lives of peoples and nations. At least, that is what economic forecasters and (some) politicians would have us believe.

Doesn't it give you a feeling of helplessness? It seems as though those supernatural powers such as "the economy" dictate and rule our lives with much more authority than any government or pope or ... God.

But just a minute. Who made that monster called "the economy" and who created unemployment and inflation? Man.

We should therefore place that authority where it belongs for God has given us this world. God created man to have dominion over the earth. God did not create The Economy to rule man. They are man-made tools.

God has given us (you and me) the mind to reason and to think and to make decisions about economic matters and unemployment matters. We can do something about the state of our city or province or state or nation. God has entrusted it to all of us.

Suddenly that feeling of helplessness is gone. Suddenly that ominous power of The Economy has been reduced to a tool in our hands, to pencil and paper. We don't have to be afraid of unemployment and inflation because there is something that we can do about it; we who are God's creatures.

Economists have pinned their hopes on the 1980's. They see a new decade as the start of a good life here in North America. The economy, they say, will be wrestled to the ground in a few years. That strong force will allow man to breathe a bit easier in the 1980's, they say. Such humanistic nonsense.

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Whatever the denomination, faith is still important

Rev. Johan D. Tangelander

DATELINE: THE WORLD

Emerging nations. Poverty. Neocolonialism. Search for self-identity. Contextualization of Christian theology. The new Asia confronts the missionary with new problems. Asians no longer allow themselves to be led by the white race and Western ideologies.

What is to be the response of Reformed Christians to the issues in theology, economy and politics confronting missions today? In the current discussion on contextualization, even Reformed Christians may be tempted to place parts of the confessions and creeds of the church, and even parts of Scripture, on the altars of relevance and contextualization.

The basis for communicating the Gospel should be an unwavering, uncompromising confidence in God's infallible, revealed Word. Theology must be relevant. It must speak to the needs of the people and their society. But some theological schools in Asia, in their desire to train their students to be prophetic in an exploited or underdeveloped society, attempt to shrink their Biblical core subjects and even downgrade the study of Biblical languages.

In such schools, more courses in

socio-economic studies are added. But instead of lowering the requirements for studying Biblical languages, the opposite should be the case. In contextualization, the original Scriptural languages, Hebrew and Greek, are important. It is essential that national pastors are trained to develop skill and knowledge in both the original text and context. A high view of Scripture demands high standards for the ministry. The practice of Scripture interpreting Scripture provides the key for relevant Gospel proclamation in any culture. The national pastor must be trained to let Scripture speak to all of life. When the Sword of the Spirit is no longer forcefully wielded, the deterioration of theology and all other sciences will occur.

A missionary must preach the universal Gospel in the "demonstration of Spirit and power." (I Cor. 2:4) He must speak boldly, persuasively, intelligibly and lovingly to people who are of a different race and culture. He needs to interpret the Gospel in relation to the needs and issues peculiar to the place where he works. In his attempt to reach the lost for the Lord, he must take the superstitions

and beliefs of the people seriously. No missionary can assume that ancient beliefs and practices will disappear if ignored.

The late Dr. J.H. Bavinck, who was a missionary in the Dutch East Indies and later professor of missions at the Free University, Amsterdam, wrote, shortly after Second World War, that on the mission fields the young church should express her faith in her own confessions, try to find models for her own architecture, and develop her own form of worship. He said that the one Gospel shines over all nations, and should find its own expression according to the diversity of gifts and talents God has bestowed upon man. In communication of the Gospel we must come to the heart of the matter — that only in the cross of Jesus Christ redemption is found.

Do we find any attempt in Scripture to contextualize? Scripture reveals different ways of presenting the Gospel. John the Baptist found his context at the river Jordan. His message was directed to and understood by the people who heard him preach. On the day of Pentecost, the people heard the Gospel, not only in the words, but also in the expressions

and way of thinking that they understood (Acts 2:11). The apostle Paul had to fight a running battle with leaders of the Hebrew church, who felt that the Gentiles had to adopt Hebrew ways. These Christian-Jewish leaders wanted to simply impose Hebrew theological concepts and a Hebrew frame of reference upon new Gentile converts. They were engaged in theological imperialism.

The missionary not only needs a firm confidence in God's inerrant Word, he must also be convinced that the Holy Spirit is The Communicator. A missionary must not shrink from developing every possible skill to facilitate communication, to deepen his understanding of culture, but he must not rely on his own wisdom and talents. It is still true that only the Holy Spirit can open hearts for the Gospel (Acts 16:14), convince man of sin and lead him in the truth of God's Word. The missionary is God's called instrument to spread the good news of salvation. But the Spirit alone is the One who can change lives and meet the deepest needs of 20th century man, whether he belongs to a stone age or to a highly sophisticated Western culture.

King's College students will not be alone in "big, bad" Edmonton

by Gerry Ebbers

Mr. Ebbers is director of community and student affairs at The King's College, Edmonton, Alta., which will open in September.

A previous article outlined the view which The King's College has of the student and his place in the College community. The approach that the College takes in the area of student housing puts into practice what was stated in that article.

Because students are considered mature, responsible members of the College community, they, together with their parents, are expected to assume responsibility for housing. At the same time, the College is also concerned that a student's accommodation is conducive to his academic, social and spiritual development. Even though the College cannot play the role of father and mother, it must give guidance to the development of the students' style of living. Some younger students may need this guidance. All students require further learning about the practice of responsible, Christian living.

King's assumes that students from Edmonton probably will live at home. Some local students may decide to board with a family other than their own, or share an apartment with friends. For whatever reason this occurs, it is a student-parent decision. Students who are moving into the city to attend King's can make similar arrangements. Some will board with relatives or friends. Others may decide to share a house or apartment with other students. Whatever the situation, all students who have been accepted at the College will receive a housing questionnaire so that the College has a record of where each student will be living. Those students who indicate that they require assistance in locating housing will be given help by the College.

King's will seek to make available to students two kinds of housing: (1) room and board in the home of a local Christian family, and (2) basement or upstairs suites in the home of another family or apartments in apartment buildings. Wherever the College is involved in making housing arrangements, certain standards have been set to insure that the quality of the housing is adequate. Where possible, accommodations will be secured in close proximity to each other to facilitate travel and other student activities. The latter arrangement would demonstrate more the characteristics of a "dormitory".

At the present time the

College's Housing Committee is developing a list of available homes, suites, and apartments. This Committee is also responsible for inspecting the facilities to insure they meet our standards, and interviewing landlords to answer any questions they may have or to appraise them of their responsibilities as landlord. This Committee also functions as the intermediary between the student and the landlord. It will assist the student in making a smooth transition from living at home to living with others. For example, the Committee will take the initiative in introducing students to their new "families", in helping students in apartments set up regulations for a good relationship, and in assisting students in finding their way around. Students who are living in suites or apartments will be responsible for their own housekeeping, obviously, but from time to time they will require some experienced help.

This approach to housing should not be seen as an abandonment of the student by the College. Because the concept of community is vital to what we wish to develop at King's, the College will take an active interest in the lives of all its students. Whether a student is living at home, living with friends, or living in College-approved housing, his life-style is important to the College and thus will come under the scrutiny of the entire College community. As a member of the College community, a student has a responsibility for his own life-style and for the life-style of everyone else in the community. If staff or professors see the need to correct a student's behaviour, then the student too should feel free (indeed, he is obligated) to call to account any staff or faculty member whose life-style is not consistent with Biblical norms or the objectives of the College.

One important question facing any college which takes this view of housing is, "How can you develop community when many of your students

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The Publisher.

may be scattered all over the city?" Obviously, developing a student community is more difficult when there is this choice of housing than when the students live on campus in dormitories. The same problem faces church congregations in the city who may envy the advantages their rural brothers and sisters have in establishing community. The problem is realistic, but so is the solution. When community is defined by the proximity one has to others, then often that is all community means — we live together. However, when a group does not necessarily live together, it is forced to define community by common commitments, personal bonds, and similar interests. This is what city churches have been forced to do, and this is what is improving their witness to the urban environment in which they live. In the final analysis, this kind of community is more realistic because the increased urbanization of society means that the battlelines for the Kingdom of Christ more and more will be drawn in the city, and it is there that the community of

Christians will have to take its stand. Students attending King's will experience that as they work to establish a community around the College. They will find time and again that their community will be a real community primarily because of their common commitment to the Lordship of Jesus Christ.

A second concern that some people, especially parents, have about the housing arrangements planned by King's is that the students are going to be on their own in the "big, bad, ugly city". The initial response of the College is that they won't be alone. The College hopes to place students in Christian families or in apartments in the same building, and to monitor the living arrangements of all its students.

More important is the student response to this concern. Some students planning to attend King's have responded this way: True, there is much about the city that is ugly, but no more so than you find in any town. True, there are ever present dangers of which one must be aware, but they are

not ready to say that in the city Christ's power is limited. The city is more of a home to most students than to their parents who by and large were raised in a town or on the farm. For many students, the city is the only home environment they have known. That means they are at home in the city, they know their way around, they are aware of the dangers and temptations, and they know how to overcome problems. In a realistic, Christian community, and with appropriate guidance, young people from the rural areas will soon learn the skills to live in the city in a responsible way.

If this is the kind of young person we get at King's, then College, parents, and Church should be encouraged. Because if, as stated previously, the battlelines for Christ in the future will be drawn increasingly in the city, then thankful we must be to see young people who are both armed and on familiar ground as they lay claims for Christ over every area of life. The great interest among prospective King's students in social work attests to this situation.

The many faces of Jesus

Newspapers in Canada have published the story about a Danish film maker who has made a film about Jesus. The film is said to portray Jesus as a gross sexual pervert. Further reports state that the film would be released for showing in Canada soon. The Council of Christian Reformed Churches in Canada decided in 1973 and in 1976 to address the Danish embassy and Canadian Customs and, if necessary,

also provincial censor boards in protest against production and showing of a portrayal of Jesus which is unfaithful to the primary source on Jesus available to us, that is, the Bible.

On March 9 and June 29, 1978, this concern was raised in the House of Commons. Such questions are often raised by members of Parliament because citizens in their constituency write him or her

a letter of concern. Mr. Leonard C. Jones, M.P. for Moncton, N.B., has ascertained that no such film was produced, and that no book by the same person was written about Jesus. The would-be filmmaker has written a film manuscript. He has not obtained permission to produce the film in Canada or anywhere else. A.G. Van Eek

Executive Secretary
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Church Page

Family visitation and communion of the saints

Open doors and open minds

Last Tuesday evening the elders met to discuss family visitation. Many aspects of this ministry were talked about. It was agreed to deal with the issue of what the

church means to us and what we can do for it since we are members of one body. It was decided not to adopt a detailed program of family visiting since the needs and circumstances of each family must be a primary consideration and

each elder can best work with his own gifts and abilities. A beautiful ideal for our family visitation would be for everyone to have a sense of belonging to the Body of Christ and to freely share with each other, elders and families, what value this has and what we can do for one another.

First Chr. Ref. Church
Brandon, Man.

A special note from the elders

When you are contacted for family visitation do not treat this request lightly. It is part of the means by which the consistory can keep abreast of your thinking as a congregation. It is also part of the means through which the consistory can be of help to you in the spiritual area of your lives. We do not have all the answers but we do want to fulfill our calling as elders in giving guidance and encouragement to all God's people here at Immanuel.

Immanuel Chr. Ref. Church
Cornwall, Ont.

Family visits need total attendance

Some concern was expressed that older children and young people often are not present at family visits. This is not good. These are family visits, and by the time children reach teenage years, they ought to be present at these visits.

Maranatha Chr. Ref. Church
Lethbridge, Alta.

Family visitation takes priority

The elders began their reports on the annual family visiting program at our last

elder's meeting. It came to my attention that several reports mentioned that children were not present. It may not be necessary for the children to attend the entire family visit, but they should be present for some time.

The purpose of the visit is to ascertain the spiritual condition of the home and our children should learn at an early age that the church takes a vital interest in the youth of the church.

It is also important for our elders as well as for your families that the children learn to respect the elders and see them as men appointed by

God to help them in their spiritual life.

All of this also includes the teenagers and young people of the congregation. It is good for a family under the leadership of an elder to have a discussion among themselves concerning their spiritual well-being. The official visit is only once a year. If it happens to fall on a church school night, or another activity evening of Calvinettes, Boy's Club, choir, ladies group, sports night etc., then consider this visit more important and miss another commitment for that one time.

Burlington Chr. Ref. Church
Burlington, Ont.

Church News

examined Candidate Dan Gritter and with the concurring advice of the Synodical deputies of Classes Hamilton and Toronto, admitted the brother to the ministry of the Word and sacraments in the Christian Reformed Church. May God richly bless him as he begins his ministry in the Owen Sound CRC.

B.B. Bakker, stated clerk

Deacons' treasurer
The new treasurer of the deacons of the Cambridge, Ont. church is Mr. H. De Vos, R.R. 32, Cambridge, Ont. N3H 4R7.

CHRISTIAN REFORMED

Accepted

-to Surrey, B.C., Rev. Al J. VandenPol of Cobourg, Ont.

Declined

-to Fruitland, Ont., Rev. Harry J. Kwantes of Grand Rapids (Godwin Heights), Mich.

New address

Rev. Joe Veltman, 411 Charlesworth Cres., Box 1496, Brooks, Alta. T0J 0J0, effective February 4.

Rev. Dan Gritter

Classen Huron in session Jan. 10.



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Edmonton-CHQT . . . 8:30 a.m. 1110
Edson-CJYR 10:00 a.m. 970
Ft. McMurray-CJOK9:00 a.m. 1230
High River-CHRB . . 8:30 a.m. 1280
Peace River-CKYL . . 7:00 p.m. 610
Taber-CKTA 9:30 a.m. 1570

BRITISH COLUMBIA

Abbotsford-CFVR 11:30 1240
Burns-Lake-CFLD . . 9:15 a.m. 1400
Duncan-CKAY 7:30 p.m. 1500
Kamloops-CFFM-FM
(Sat) 10:00 p.m. 98.3

Langley-CJJC 10:05 p.m. 800
Osoyoos-CKOO 8:30 a.m. 1240
Penticton-CKOK 8:30 a.m. 800
Smithers-CFBV 9:15 a.m. 1230
Summerland-CKSP . . 8:30 a.m. 1450
Vancouver-CJVB 9:00 a.m. 1470
Vernon-CJIB 10:00 a.m. 940

MANITOBA

Altona-CFAM 9:30 a.m. 950
Boissevain-CJRB 9:30 a.m. 1220
Steinbach-CHSM 9:30 a.m. 1250
Winnipeg-CKJS 9:15 a.m. 810

SASKATCHEWAN

Estevan-CJSL(Mon) 9:30 p.m. 1280
Regina-CKRM 10:30 a.m. 980
Saskatoon-CFQC(Sat) 9:30 p.m. 600
Weyburn-CFSL(Mon) 9:30 p.m. 1190

ONTARIO

Brantford-CKPC 10:00 p.m. 1380
Cornwall-CJSS 8:00 a.m. 1220
Ft. Frances-CFOB 10:30 a.m. 800
Hamilton-CKOC 7:00 a.m. 1150
Kapuskasing-CKAP 9:00 a.m. 580
Kingston-CKLC 8:30 a.m. 1380
Ottawa-CFGO 8:30 a.m. 1440
Owen Sound-CFOS 1:30 p.m. 560
Pembroke-CHOV(Sat)7:00 pm. 1350
Sarnia-CHOK 8:30 a.m. 1070
St. Thomas-CHLO 4:30 p.m. 1570
Stratford-CJCS 1:00 p.m. 1240
Thunder Bay-CFPA 9:30 a.m. 1230
Toronto CHIN-FM 8:00 a.m. 101
Toronto-CKFH 9:30 a.m. 1430
Wingham-CKNX 10:30 a.m. 920

NOVA SCOTIA

Digby-CKDY 5:00 p.m. 1420
Kentville-CKEN 5:00 p.m. 1490
Middleton-CKAD 5:00 p.m. 1350
N.W. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB 10:15 a.m. 1270
Windsor-CFAB 5:00 p.m. 1450

QUEBEC

Montreal-CFCF 10:00 p.m. 600

NEW BRUNSWICK

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Newcastle-CFAN 9:30 a.m. 790

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CFCL-Timmins 9:30 a.m. 620

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CKLM-Montreal 9:15 a.m. 1570
CKCV-Quebec City 7:15 a.m. 1280
CHLN-Three Rivers 7:45 a.m. 550

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HOUR**



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From "Faith and Action"
Surrey C.R.C.

Pressure is on to oust the CLAC

by Ed Vanderkloet

Mr. Vanderkloet is executive director of the CLAC.

Whereas in most European countries workers are not forced to belong to a trade union, union membership in Canada (and the U.S.) is in many places a condition of employment. Whenever a union succeeds in obtaining a majority of workers in a workplace, the minority is compelled to join or to financially support the union as well. The majority rule is strictly enforced in virtually all collective agreements thus giving trade unionism such a totalitarian character.

The rise of the CLAC

During the 1960's and 70's a number of independent trade unions appeared on the Canadian labour scene. Independent meant that these unions wanted to have nothing to do with the American-dominated AFL-CIO (or so-called international unions) and its Canadian counterpart, the Canadian Labour Congress. The Christian Labour Association of Canada is one such independent union.

Especially in the construction industry the CLAC and the other independents attracted an increasing number of workers who were dissatisfied with the dictatorial practices of the international unions.

Whenever a majority of workers in a given company voted in favour of the CLAC, the provincial Labour Relations Board certified the CLAC as the official bargaining agent of the employees. In this manner no less than 210 companies, including 135 construction firms, became CLAC-organized.

In Windsor, for example, fully one-third of all electricians now work under a CLAC contract. Inroads were also made in the construction industry in such places as Sarnia, Chatham, St. Catharines, Brantford, Sault Ste. Marie, Orillia, Peterborough, Trenton, as well as in places in B.C. and Alberta. Another independent union, the Bricklayers and Mason Union No. 1 presently represents 1,700 of the 2,400 Toronto bricklayers.

The rapid rise of an independent, all-Canadian group of trade unions in the construction industry led to a conflict with the traditional, international construction unions affiliated with the AFL-CIO. On numerous occasions the international unions staged illegal strikes the moment a CLAC-organized crew appeared on a construction jobsite resulting in clashes and work stoppages.

Quite a few times the CLAC was successful in obtaining an injunction from the Labour Relations Board which ordered

ed the international unions to discontinue their unlawful activities on the jobsite concerned. An appeal to the Labour Relations Board, however, was always a difficult and costly procedure. Concrete and precise evidence about the instigators of the strike had to be submitted, photographs of picketers had to be taken and these picketers had to be identified by name, address, occupation and union affiliation.

Furthermore, in every case the CLAC had to subpoena a number of sometimes reluctant witnesses to present oral evidence. Even if all these requirements had been fulfilled, the Board's injunction often came too late to undo the damage of several weeks of strike and harassment. CLAC's victories before the Labour Relations Boards in Toronto and Vancouver were won at the expense of much delayed work, substantial loss of income, severe hardship and high legal costs. Lawyers' bills for 1978 alone amounted to almost \$40,000.

A new threat to the CLAC

Despite these handicaps the CLAC continued to grow as more and more construction workers joined its ranks. It is significant to note that the majority of CLAC members in the construction industry once belonged to one of the international unions.

To stem the tide of defections and to protect their own jurisdictions, the international unions forced construction companies to sign a clause which stipulates that work will only be subcontracted to other firms if these firms are organized by an international union. The intent of this so-called subcontracting clause was obvious. In the construction industry almost all work, such as electrical installations, plumbing, bricklaying, roofing, painting, sheet metal work, etcetera, is parcelled out among a host of different, specialized contractors. If the main contractor can only let these jobs to those firms that are organized by an international union, those companies who have an agreement with the CLAC or another independent union will be excluded from construction projects.

The key question in the minds of CLAC members was, "Are subcontracting clauses legal? Are they not a cartel designed to eliminate undesirable competition?"

The Labour Relations Boards in B.C. and Ontario have recently issued some decisions that confirmed our worst fears. These government tribunals have now ruled that subcontracting clauses are perfectly legal instruments to protect the traditional international unions against competition from independent unions such as the CLAC. The B.C. Board, for example,

stated: "Now along comes the CLAC. It is not a traditional building trade union.... Because it has a different philosophy of collective bargaining, the standards developed in its collective agreements differ markedly from those of the traditional unions.... If they (CLAC-organized workers) wish to work on major construction projects in this Province...then they will have to

join one of the traditional unions."

The legalization of the subcontracting clause is another fearful step in the direction of a closed society in which freedom and justice are suppressed and in which might becomes right.

This article has been written not only to inform you that the CLAC is fighting for its very

existence in the construction industry, but to make you aware of the fact that the fundamental freedom to join the organization of your own choice is seriously threatened. We ask for your constant prayers and support. We also ask you to write your local member of the provincial parliament and urge him or her to bring your concern to the attention of the government.

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Educate your child

Cont'd from page 1

record in improving the functioning of their inmates, in fact, as a broad generalization, institutions of all kinds tend to make people duller.

Parents, especially the mothers but definitely also the fathers, appear to be the most effective, efficient and naturally competent teachers and therapists of brain-injured children. An unforeseen but welcome spin-off of this involvement with curing retarded children has been the discovery that the same techniques can be applied to normal and gifted children. The only difference seems to be that for these it takes far less effort to achieve superior results.

Recently, as a result of an article by a reporter from the *Toronto Globe and Mail* on our way of educating our children at home we have been swamped with requests for information. The article was picked up by most of the major dailies across Canada and also resulted in several radio interviews. Unfortunately, the reporter, an agnostic Jew, did not make any reference to our Christian convictions which inform and motivate our lifestyle and choices. However, he did mention in passing that a number of our children had sustained considerable brain damage at birth and were now functioning very well, with no evidence of any abnormality.

It was this comment that triggered the deluge of mail. From P.E.I. to B.C. came heart-rending letters from parents of brain-injured children, each with its own tale of woe and private world of sorrow, frustration and despair. The bare statistic that approximately 3 per cent of the general population has incurred a significant degree of brain-injury so as to impair mental and physical functioning was suddenly clothed in human flesh.

In order to answer adequately each letter a great deal of time and duplication would be required, so we sat down and summarized much of our own material, knowledge and sources in a 16 page booklet. This booklet presents in highly condensed form the theoretical and practical aspects of improving the abilities and intelligence of children, whether brain-injured, normal or gifted.

It includes a detailed description of the best reading method and stimulation techniques to apply in early childhood. An annotated bibliography lists and describes the most current and authoritative books, at both professional and popular level, in this field. The booklet is available from us at Box 817, Atikokan, Ontario. Please enclose a dollar bill to help cover photocopying and mailing costs.

In closing, a note of caution on educating your children at home. We find it thoroughly satisfying, stress-free and invigorating. It does not seem to take much of our time; we certainly have plenty of spare time to engage in other pursuits such as hunting, fishing, boating, camping, gardening, extensive reading and being of assistance to parents of children with special needs. Not having a television set helps.

But it's not for everyone, perhaps not even a significant minority. However, if you do not live near a Christian school, or have children who need more than schools can offer, and if you are highly flexible, well-organized, and immune to social pressures in the form of well-intentioned meddling by friends, neighbours and relatives then it's an option you should certainly consider.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

When people look back on our generation they will think of us as people who were extremely insecure. Somebody described our generation as having made a scramble for serenity. We want to have serenity at all costs and we are doing all we can in order to achieve it. We want peace of soul and confident living; we want to stop worrying, we want the inner calm and yet all around us there is tension. The difficulty is that most of us want to get rid of our tensions and to feel secure, but we aren't quite ready to pay the price.

We know that we are living in a world that has a great deal of conflict in it. It is a divided world; it scowls at itself across the iron curtain; it has generated a climate of fear and suspicion. The arms race has in it the atomic power to destroy us beyond calculation and has inspired deep-seated anxieties. People hear about spies and subversives working in our land. The fear of the FBI and the CIA has been pointed out to us in the news media, on T.V. and we are exposed to this constantly. Also in the lives of individual people there are those feelings of insecurity. A woman doesn't dare live alone in a house because she has read so many stories about people who have been attacked. People don't dare to drive down certain streets at night because there are dangers there. The sense of insecurity is found when we talk about inflation or a depression that might come. We look at all of these things and we wonder how secure can we really be in a world like this? The recent tax revolt, for example, has many implications which can give us a deep feeling of insecurity in a world in which people talk a lot about being secure and having the American dream of freedom from want and fear.

THOUGHT FOR THE WEEK

It is strange how the little irritations of life cease to be irritating when we escape from ourselves and are lost in the wonder of God's love.

Many people say if you only knew what was good for you you wouldn't let your ideals get in the way of your living, your business or profession. This has become a national motto — if we know what is good for us we will not get too involved with certain things. This has become evident with the Ku Klux Klan, for example, which has been revitalized and has a number of members. More recently there are more members of the Nazi party that have come out into the open who are holding rallies. If you know what is good for you, you better avoid getting involved and speaking out too much about certain causes. If Columbus had thought that way he never would have reached our country some centuries ago. If many of the leaders of our land thought that way we never would have accomplished anything definite. If great preachers of the age had thought that way and had said, "We've simply got to tell the people what they like to hear and not something that might stir them up; it might affect our popularity."

The insecure and anxious often look for things to make them feel secure. A number of people

Are we insecure?

find it in means and money or a nice house, or trying to find security in getting things. You know it does give you a little more of a secure feeling if you have a good bank account — at least you know you're not going to starve and you will be able to take care of yourself and your family. The point is if you are going to find security there, it is going to give you a real shock some day to find that these things cannot buy the things that we really need. They don't buy health, love, happiness and so if we want security let's not just build on things.

The force of Christianity is that you should not make security a goal in itself. If we in our own life are courageous enough to reaffirm the great principles upon which life is built, particularly the Christian life, there is a point where we can feel secure and safe and where we need not walk about in a spirit of constant fear.

I read a story of a man who was driving down the road and when he stopped by a stop sign, a man got into his car and pulled a gun on him. This man happened to be a minister, a devout Christian and a man well along in years. He said to the hold-up man, "I don't know who you are or what you think about yourself, but as far as I'm concerned I am a Christian and I'm ready to meet my maker anytime. I feel very secure in Him and I wonder if you feel that way because at the next bridge I am going to run this car into a bridge abutment." The man suddenly said, "Let me out of the car", and he stopped and let him out. Here was one man who could feel secure even in the face of a man with a gun. I'm not saying that is a wise thing to do and I don't believe I have the nerve to do something like that, but at least it was one way in which somebody said, "I feel secure in my Lord and if you don't feel that secure that's going to be your problem."

Jesus tells us the story of the house that was built on sand and the house that was built on rock. You can build your life on the truths of the Bible, you can build your life on the faith that we hold in God and the faith that we profess. Even though that house is shaken and something violent comes our way, we can still have peace of heart and mind. I feel this is the price that we pay in order to find security. Is that price such a big price to pay?

Through it all there is the fact that Jesus tells us that He didn't come to bring peace on earth, but He came to bring the sword. There is something disturbing about the flee for refuge to the Christ. It is also disturbing in the world in general and I believe that the church and the Christian's must be a disturbing force in the world today. If we do this we gain a different kind of security. Not that we say there will be no troubles, or difficulties, or opposition, but through all of our struggles and battles and opposition we can cling securely to the Christ who is still the rock of ages and who is still the one in whom we find security.

We need a sense of inner security. Don't make that the first goal. The first goal should be that we live a clean, confident and Christian life then we can walk through this world with a swinging step of confidence that is ours because we know in whom we have believed. I trust that you may have that sense of security in your life and that you don't go to bed afraid at night and don't wake up scared of the day, but that you can walk with confidence in Christ.

New challenges in Quebec 4

Reformed witness in Quebec

by Reinder Klein

It sometimes happens that members of our Montreal church leave Quebec on business trips or vacation journeys. Inevitably they meet other Canadians. Not infrequently, when the people discover that the visitors are from French Canada, a special interest is shown.

"From Montreal?" people will say, with just a touch of emphasis on the "Montreal". I have come across that phenomenon myself on our various camping trips. You must parler français pretty good, eh?"

Usually, when I tell them, a little embarrassed, that I don't speak much French, people don't believe me.

Of the 6,027,000 Quebecers registered in the 1971 census, 1,160,000 had a mother tongue other than French, and of those, 696,000 spoke no French at all. Most of the latter live in Montreal, that thoroughly cosmopolitan metropolis. The new language legislation of the Pequiste government will no doubt have a considerable impact especially on those of us whose second language after English is only Dutch, or Frisian, or German, or Tiv, or Japanese. Yet it remains possible for a great number of us to enjoy living here without having to speak much French.

The fact that life in Montreal can still be rich and pleasant is a point apparently worth making. Certainly no one needs to pity us, even though the country's most serious crisis has its focus on our very doorstep. Perhaps the first thing that ought to be pointed out is that the French Quebecer is neither the uncouth simpleton nor the raving idiot he is often made out to be in the cruel and tasteless jokes that appear to delight distressingly many English Canadians.

Not only is he no worse than others, he is often a great deal more charming and courteous. Many of the younger Quebecois are of course beginning to adopt the American fascination for technological gadgetry and fast food. MacDonald claims to do it all for French Canadians too, and practically the whole world knows by now that what French Canada really needs is either a Pepsi or a Honda.

Like many of us, the Quebecois are also beginning to believe that money is synonymous with power, success and prestige. Yet many others still uphold the traditional values in which a warm home life is central. Neither are all French Canadians rabid separatists. It may be useful for English

Canada to appreciate the significant difference between Quebec nationalism and separatism.

It is probably true that all French Quebecers are to a greater or lesser extent Quebec nationalists. How could it be otherwise? Their very history with its glorious moments and bitter struggles is bound to make them identify very powerfully with the land they have occupied for almost 400 years. That this emotional attachment has focussed more and more on present day Quebec is merely a function of the linguistic polarization in our country, a division brought about by federal policies inspired by the demands of English Canada.

There is, indeed, a love for Quebec in this province, a loyalty that is enviable rather than reprehensible. However, just as all socialists are by no means also communists, so in Quebec nationalists are by no means also separatists, and herein lies more than a ray of hope for the continued existence of Canada.

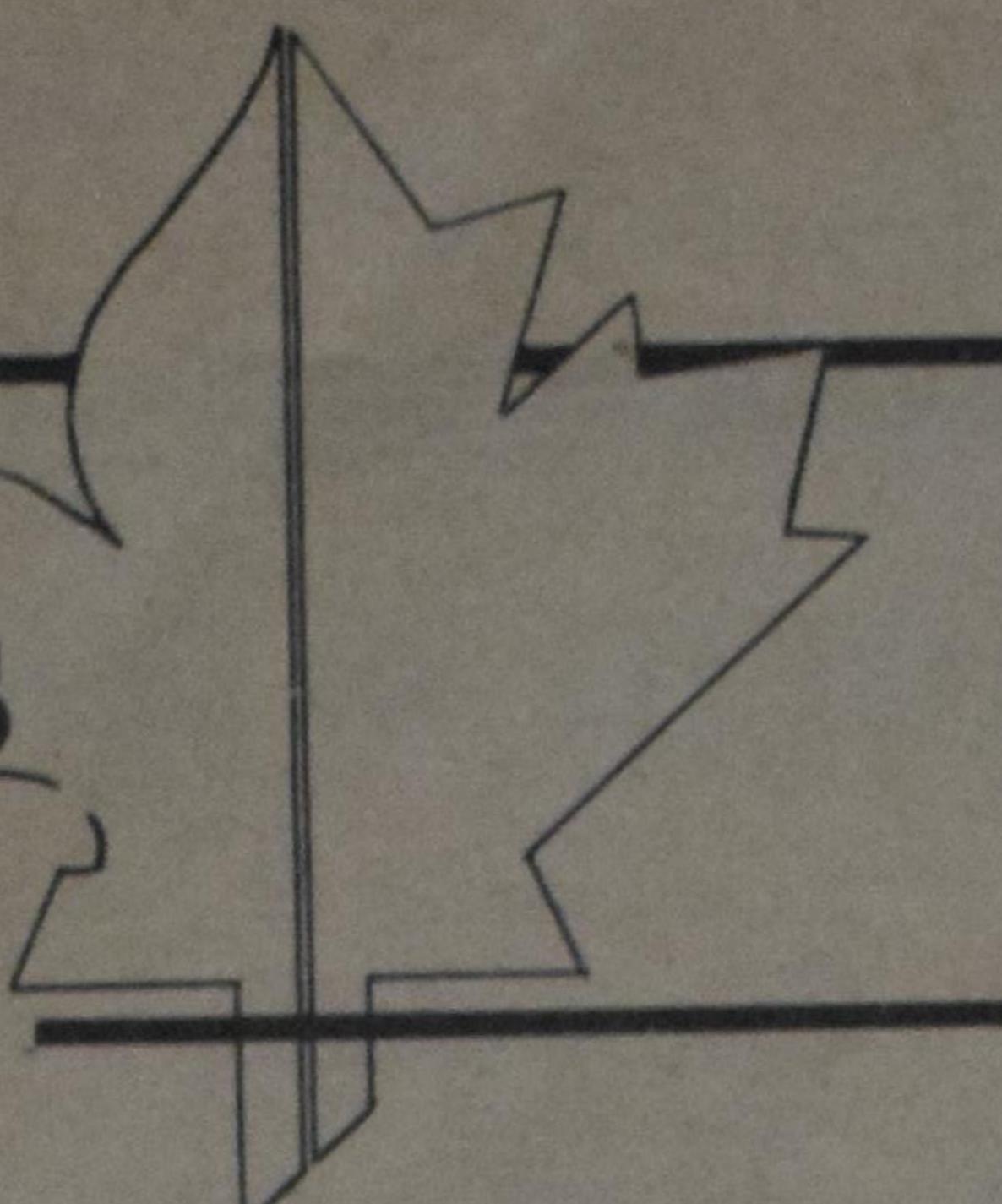
Separatists are those Quebecers who are convinced that the rest of Canada will never allow Quebec to develop and maintain its own character and to pursue its own ambitions. Separatists, however, are a minority group in Quebec. Most nationalists still believe that Quebec can fulfill its destiny within a restructured Confederation, and that Quebec can contribute to and enrich the Canadian national fabric.

Those Quebecers are on the whole thoughtful, sensible folk, people whom many of us have come to appreciate as concerned neighbours, reliable friends and responsible Canadians. Many of them look to English Canada for just a little understanding, a little concern and sensitivity for their feelings and special needs. Canada is not culturally monistic, and only a simpleton would want to make it that.

There is, however, a limit to the amount of English arrogance and indifferences even the more moderate French Quebecer can tolerate, especially now that Quebec's society has come of age and has begun to assert itself. It will probably be impossible to gauge accurately the role English prejudices have played in the growing separatist tendencies here. It is beyond question, however, that the role is considerable, one that we can continue to neglect only at the peril of our great country.

Church life

As for the separatist gov-



ernment of Rene Levesque, it was elected democratically and can be removed from office in the same manner. In the meantime it has a clear, legal mandate to govern and it has done so with remarkable aplomb and ability. It is not true that English churches have been forced to buy and use French Bibles, and if the sermons in English churches are sometimes hard to follow it is not because the ministers have been forced to preach in French. Certainly the church life of the First Christian Reformed Church of Montreal continues to be rich and marvelously blessed. If anything, the real or imagined threats some of us did feel and perhaps still are troubled by have made our fellowship even more meaningful. Moreover, the recent changes in Quebec's society have afforded our congregation a unique opportunity to give a powerful boost to the small, struggling groups of Reformed Christians in the French milieu. Here is how.

In March of 1978, our consistory presented the following motion to Classis Eastern Canada: Resolved that Classis

a. gratefully acknowledge the exciting opportunity for a ministry in the French language in the province of Quebec, and

b. request the CRC Board of Home Missions to assist the classis in a survey of the potential for such a ministry.

The motion was adopted. Furthermore, Classis appointed Harold Kallemeyn, a Calvin graduate studying theology in France, to examine the situation in Quebec. His findings have been little short of amazing. Our pastor, Rev. Martin D. Geleynse, wrote in his introduction to Mr. Kallemeyn's report of September 6, 1978:

"If Classis judged that the scope of such a project is far beyond the means of Classis, it did not realize how true this judgment would prove to be. The church of Montreal and the steering committee appointed by Classis began the work not knowing that the Lord Himself had been preparing things and that He had been opening hearts and minds for this ministry for a long time already. We thought that we were taking an initiative, but the Lord's initiatives were far ahead of us.

"And so when Mr. Kallemeyn started his work, he found himself on a road which would lead him from one exciting surprise to another. All over the province of Quebec, people and groups had been working and praying for a way in which they would be able to find fellow Christians



First Christian Reformed Church, Montreal

of the same mind and convictions with whom they could communicate and work in God's kingdom. The coming of Mr. Kallemeyn worked as a catalyst to bring these people and groups together and introduce them to each other for the first time, finally resulting in the official founding of the francophone Reformed Evangelical Alliance on Sept. 5, 1978, in Montmorency, Quebec."

Mr. Kallemeyn, a newcomer to Quebec, quickly and, I believe, accurately sensed the mood of the French people with whom he worked. In his report he wisely cautioned would-be missionaries of the dangers implicit in paternalism and what he calls marginalism. He said:

"Paternalism is the attitude of wanting to come into the province with know-how, money, literature and manpower, using the Quebec province as a 'field' for mission growth and blessing. It is an attitude which quickly determines who should be the teacher and who should be the learners. Quebecers are allergic to this attitude — culturally, politically, and ecclesiastically. They have been known to flatly refuse financial aid from those who they suspect are showing signs of paternalism, as benevolent and harmless as it may appear — even when such financial help was needed. Quebecers want the chance to show themselves and others that they are capable of managing their own affairs.

"'Marginalism', as I would define it, is the attitude that seeks to draw the maximum 'spiritual fruit' from the 'mission field' without giving any real concern or effort to the cultural and political well-being and destiny of its people. It is marginal because it does not get involved in the society by trying to determine how the gospel applies to social issues. Quebecers are also allergic to this attitude because they love their province; they want to work for its well-being on every level of its existence."

The Alliance de la Réforme Évangélique (Reformed Evangelical Alliance) is committed to the establishment, in time, of an indigenous confessional Reformed Church in Quebec.

In the meantime the ARE has formed an editorial board which hopes to publish a monthly magazine called *Vivre Aujourd'hui* [Live Today] with a circulation of 10,000 copies. During 1979, Mr. Guy Choltus, who has just completed his seminary training at the Presbyterian College of McGill University, will serve his internship in St. Bruno under the personal supervision of Pastor Geleynse. Six families have already been meeting there and Mr. Choltus, together with Mr. Daniel Racine of the Canadian Bible Society, will try to mold this group into a church community.

How can English Canadian Christians support this remarkable development? Since only the sun rises each day free of charge, money is needed. Especially the French branch of Inter Varsity Christian Fellowship, known here as Groupes Bibliques Universitaires, must be supported. Respond therefore concretely and positively to the upcoming financial appeal of the IVCF's Project Quebec. Classis Eastern Canada has taken concrete steps in support of the Alliance by allocating several thousands of dollars for it.

We also hope that the CRC Board of Home Missions will respond favourably to requests for a \$6,000 grant to support the magazine *Vivre Aujourd'hui* and another \$6,000 for the ARE's newly founded publishing house.

More than money, however, is needed. We Anglo-Dutch Canadians must re-evaluate our attitudes towards our French brothers and sisters. It cannot be very effective to pray for those towards whom we may feel a latent or even an active dislike that is, at bottom, ill-founded. Like Shakespeare's Shylock, the French Canadian bleeds when he is pricked, and like all humans he stands in need of the salvation freely offered by the living Christ. May the Lord grant that during our next 25 years as a Christian Reformed Church in Montreal we will see not only the recovery of a united purpose for Canada, but also the establishment of a dynamic Reformed church and witness in French Quebec, wholeheartedly supported by all Reformed Canadians!

Constitutional reform is a complex matter

by Philip C. Bom

Prime Minister Trudeau's priority is a new constitution. This article deals with the politics of constitutional reform. Other articles will deal with Trudeau's principles and proposals.

Background

Last summer the Prime Minister introduced a constitutional amendment bill. A joint committee of the Commons and Senate commenced hearings in August. The Senate set up its own committee to secure that this body of "second and sober thought" would be reformed rather than transformed into a House of Federation.

Bill C-60 was introduced to encourage public participation and discussion with the provinces, not for decision and legislation. The government widely distributed the text and explanatory notes of the Bill and *A Time for Action*, a pamphlet with highlights of the proposals. The government proposed a two-phased process of implementation. The first phase would deal with reforms which supposedly Parliament could enact on its own. The second phase would deal with the distribution of powers between the federal and provincial governments. Trudeau threatened with unilateral action, if the provinces did not want to cooperate.

The premiers unanimously condemned his action and approach at their Regina Conference in August. However, Trudeau's confrontation politics worked. The provinces were prodded to put forth their proposals. The premiers also agreed with the Prime Minister, even though they were reluctant to provide him with a televised campaign platform. For his turn, the Prime Minister was willing to deal with phase two — distribution of powers — now.

First Ministers' meeting

The First Ministers (Premiers) met at the end of October to discuss a charter of rights and freedoms, division of powers, and the amendment process.

The premiers placed priority on the division of powers. The pundits, if not the Premiers, were surprised that the Prime Minister should be willing to deal with division of powers over natural resources and permit provincial legislatures to levy indirect taxes. However, the Prime Minister agreed to discuss the problem, not to give the provinces more power.

Contrary to the prevailing opinion, the Prime Minister has always been flexible on federalism, for federalism is at best a means toward further socialization of Canada. Everything is negotiable, from

Senate to Supreme Court reform, provided the compromise ensures the entrenchment of his charter of rights, which provides among other rights, economic rights and language equality.

Division of powers, not patriation of the constitution, is also a priority with the PQ government.

Premier Levesque is preoccupied with Quebec's special status, guaranteed under the British North America Act. Under Trudeau's new constitution, Quebec would lose its unique place in confederation. Trudeau teased Levesque by saying that he could not understand that Premier Levesque, who wants to end colonialism, should not want to patriate the constitution. Levesque replied that there is "colonialism and colonialism," external and internal colonialism. "So be it," responded Trudeau, but "how do you plan to obtain more power by keeping the constitution in Great Britain? How can the position of Quebec be diminished after new sharing of powers? In the spirit of compromise, why not agree to discuss patriation?" Levesque cut the dialogue short, because of this "disagreeable spectacle of two people from Quebec" on TV. Quebec governments, past and present, have wanted greater powers and agreement on an amendment formula before agreeing on patriation.

The Prime Minister's insistence on patriation and entrenched charter contributed to the sudden adjournment of the conference. The conference communiqué was brief, but substantial. During the conference, Trudeau told the national audience on TV, to the surprise of the premiers, that they were going to meet again in February.

Trudeau is determined to proceed. To make sure that the premiers understand that he means business, he introduced, in early December, the referendum bill which would permit the government to settle constitutional questions without the provinces. Whether or not a consensus can be reached before February depends upon the progress and concessions made during the secret meetings of intergovernmental affairs ministers.

The Prime Minister is willing to compromise on institutional reforms of the Supreme Court and Senate. However, entrenchment of a charter of human rights is non-negotiable. The strongest opposition has come from the Western Provinces. Both Manitoba's conservative Premier Lyon and Saskatchewan's socialist Premier Blakeney strongly resisted this proposal as an infringement on the rights and freedoms of Parliament. Blakeney seemed to soften his position.

Secondly, once entrenched,

the Supreme Court would most likely enforce human rights over governments, irrespective of whether provincial governments opted in or not. If the provinces go along with Trudeau's "opting-in" clause, they will have been co-opted into his strategy.

The Premiers may not reach a consensus with the Prime Minister, but may want to give the appearance of agreement to deprive Trudeau of a major election issue. If the First Ministers can or cannot agree, the Prime Minister may call an election in February or March. He would campaign on patriation — a motherhood issue. If Trudeau wants "general acceptability of proposals before acting on them in Parliament" he may call an early election, irrespective of the polls.

However, if an agreement is reached with the provinces, but the polls are not willing, the government may proceed through Parliament. The government could proceed with the referendum bill. The

government could also introduce a revised constitutional amendment bill. The government could compromise on reforming the Supreme Court and the Senate, but zero in on its charter of rights and freedoms. If necessary, the government will impose closure to force the bill through Parliament before July 1, 1979. Both Trudeau and Justice Minister Marc Lalonde have continually maintained, despite Commons and Senate opposition, that July 1 is still a realistic date for major renewal to counter the Quebec referendum campaign. That date is also a "must" for Trudeau, because he has to call an election by that time, except in times of emergency.

Conclusion

The politics of constitutional reform is complicated. The Prime Minister proceeds on principle in strategy and tactics. To better understand the politics of constitutional reform one could contrast it with another, alternative approach.

Constitutional reform is not only in the hands of Parliament. It should not be the sole right of any government, federal or provincial, or jointly. Governments in power have too much at stake and have the power by virtue of their majority to impose their proposals. The Opposition parties are at present totally cut off from the debate.

One alternative approach could be through a constitutional assembly. It could deal with a new constitution much better. Delegates could represent the people in Canada. It could study the various proposals over a longer period of time.

For Prime Minister Trudeau, constitutional reform now is essential to his campaign of "national unity". Passage or no passage in Parliament, Trudeau will campaign as the leader who wants a constitution by Canadians and for Canadians. A future article will look at the roots of his constitutional principles and proposals.

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Niet al te

Iemand die goed in de bijbel thuis is zal direct bij het lezen van deze drie woordjes "niet al te..." opmerken: ja, dat is een tekst die ik maar heel moeilijk kan begrijpen. De Prediker waarschuwt ons dat we niet al te rechtvaardig, en niet al te goddeloos moeten zijn.

Er zijn al heel wat pogingen gedaan om deze woorden verstaanbaar te maken. De beste solutie heb ik altijd gevonden door van dit vers de volgende vertaling te geven: wees niet rechtvaardiger dan God, ga niet in Gods rechterstoel zitten oordelen als u iets niet begrijpt. Dit is de algemene zin, en dat blijkt ook wel uit de woorden die er op volgen en een nadere verklaring geven: houdt uzelf niet al te wijs, u moet niet wijzer zijn dan God.

De Prediker heeft het over 'kromme wegen', die wegen schijnen ons krom toe in onze korthedigheid. God houdt zijn wegen met de mensen, en de Psalmist zingt: de Heer is recht in al Zijn weg en werk. Al schijnen die wegen soms erg krom in ons oog, ze zijn omdat ze God's wegen zijn toch heel erg recht. Wees niet wijzer dan God, wees niet rechtvaardiger dan God.

Er volgt in de tekst op: wees niet al te goddeloos.. Wat betekent dat dan? Laat me eerst even aangeven wat het niet betekent kan. Als u vertaalt 'al te' dan is er het gevaar dat u de Prediker misverstaat, door te denken dat hij meende te zeggen: een beetje goddeloos dat is toch zo erg nog niet, als het maar niet 'al te' wordt. Misschien zijn er wel mensen die een leven waarin men afwaait van God willen verdedigen door te zeggen: ik ben toch niet al te goddeloos. U voelt het direct, dat kan natuurlijk niet. Er zijn zoveel uitspraken in de bijbel die ons opwekken om echt tot Gods eer te leven, om de Heer te dienen met ons gehele hart, onze gehele ziel, en met alle kracht. De bijbel komt steeds met een totale eis. Weest gij volmaakt gelijk uw Vader in de hemelen volmaakt is.

Een commentator schrijft: "De Schrift denkt er natuurlijk niet aan, iemand oogluikend toe te staan, een slippertje te maken, als het maar niet de spuigaten uitloopt." We hebben gezien dat het "al te" rechtvaardig omschreven kan worden als "rechtvaardiger" zodat we vermaand worden niet rechtvaardiger te zijn dan God.

"Al te goddeloos" moet u nu omschrijven met goddelozer. Dan loopt de zin als volgt: wees niet goddelozer dan de goddelozen zelf. Dat moet dus mogelijk zijn. De Prediker handelt namelijk over het probleem dat het de goddelozen zo goed gaan in de wereld, terwijl Gods kinderen vaak met allerlei rampen en moeiten te kampen hebben. Als men dat ziet dan zou men kunnen gaan redeneren: het baat blijkbaar toch niet om te trachten gehoorzaam te zijn aan Gods wet. Laten we het maar niet zo nauw nemen.

Het is hetzelfde probleem als in Psalm 73: ik was jaloers op de onzinnigen, toen ik der goddelozen wist zag! Zie, zo zijn de goddelozen en altijd onbezorgd vermeerdezen zij hun rijkdom. Het lijkt wel of een beetje werelds doen nog zo kwaad niet is. Zo vindt u het vaker in de bijbel. In de dagen van Job hoort u het al: Wat baat zullen we hebben als wij behagen scheppen in de omgang met God? Wie zo redeneert er zo leeft is nog goddelozer dan de goddelozen zelf. Dat is het wat de Prediker wilde zeggen.

De goddeloze gaat zijn eigen weg, en doet zijn eigen zin, eenvoudig omdat hij God niet wil dienen. Hij wil geen christen zijn. Hij wil zelfs geen christen zijn als hij er voordeel van zou hebben. Daar is hij nog te eerlijk voor. De mens echter die hier aangesproken wordt zou God wel willen dienen als hij er voordeel van had.

Een commentator zegt: "Een zodanige dienst des Heren is niet alleen huichelachtig (men dient feitelijk zichzelf) maar is ook het puurste egoïsme, omdat men dan God wil exploiteren voor zijn eigen belangen. Tot zulk een faag pell zijn zelfs de goddelozen niet gezonken". Daarom vermaant de Prediker: wees niet goddelozer dan de goddelozen!

J. Van Harmelen

UW CANADESE REGERING:

De eerste minister

door Paul W. Fox
Canadian Scene

De positie van de Eerste Minister in Canada is zonder twijfel de regeringsfunctie die de laatste jaren meer dan ooit onder de loupe genomen is in Canada. Mensen als Pierre Trudeau, John Diefenbaker en Lester B. Pearson zijn vaak het onderwerp van discussie geweest.

Dit komt uiteraard gedeeltelijk door hun interessante persoonlijkheid, hun inzichten en de manier waarop zij zich van hun taak kwijten. Het komt waarschijnlijk ook door het feit dat de positie van de Eerste Minister — of dat in de provincie van Premier — in belangrijkheid is toegenomen, in dezelfde mate als de belangrijkheid van de Regering zelf is toegenomen.

Regeringen doen tegenwoordig veel en veel meer dan vroeger. Neem bijvoorbeeld het feit dat 40 procent van ons bruto Nationaal Inkomen — dat is dus bijna de helft van de opbrengst van alle door onze gefabriceerde goederen en diensten — door de Regering wordt uitgegeven. Het is dus logisch dat de persoon die aan het hoofd staat van zo'n Regering in het middelpunt van de belangstelling komt te staan. We zien hetzelfde met directeuren van grote bedrijven als Ford en General

Motors.

Het is dus zeker dat de Eerste Minister of de Premier een erg belangrijke persoon is. Zijn beslissingen hebben een directe invloed op de burgers. Hij bezit grote macht. Maar ondanks dat is hij beslist niet almachtig, zeker niet in een goed geleide democratie.

De bevoegdheden van de Eerste Minister

In Canada wordt iemand Eerste Minister als de gouverneur-generaal (of in de provincie de luitenant-gouverneur) hem vraagt een regering te vormen. Meestal ontvangt hij dat verzoek als de partij waarvan hij dan meestal de leider is in een verkiezing meer zetels heeft gewonnen dan de andere partijen.

Hij blijft dan Eerste Minister zo lang de meerderheid van het Parlement hem steunt en in het geval van de provincie is dat dus niet het Lagerhuis maar het "provincial assembly".

De Eerste Minister kiest dan ministers en hij stelt dan aan de Gouverneur Generaal (in het geval van de provincie de luitenant-gouverneur) voor om die personen te benoemen. Als hij later niet met die ministers tevreden is kan hij voorstellen ze te ontslaan. Hij kan ook bepalen welke portefeuilles of departementen aan hen toevertrouwd zullen wor-

den. En het is ook weer de Eerste Minister die besluit op welke datum een verkiezing gehouden zal worden.

De Eerste Minister of de Premier is dus in feite de baas van zijn kabinet. Hij is meer dan de quarterback of de captain van een team. Hij speelt meer een rol die vergeleken kan worden met die van de president van een grote onderneming, aangezien hij eigenlijk de president-directeur van de staat is.

Zijn positie wordt nog versterkt door het feit dat hij niet alleen het hoofd is van het Parlement, maar tevens van de politieke partij waarvan zijn ministers allemaal lid zijn. Hij kan hen wijzen op hun plicht als leden van de partij en de kansen die zij via de partij hebben op bevordering, e.d. zorgen er wel voor dat zij proberen bij de Eerste Minister in een goed blaadje te blijven staan.

Zo kan hij ook onderministers benoemen die de ministers als hoofdambtenaren bijstaan in de uitvoering van zijn taak als hoofd van een departement, terwijl de Eerste Minister ook grote invloed kan uitoefenen in de benoeming van rechters, ambassadeuren, senatoren, en andere belangrijke functionarissen in commissies en corporaties die verantwoording schuldig zijn aan de Ministers.

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PERSOVERZICHT

door Carl D. Tuyl

• Er komt weer wat leven in de politieke brouwerij na al die dienstreizen in de Kerstvacantie. De postmaster-general begon maar met de vijandelijkheden te openen. Hij zei dat hij de hele postdienst in een wip weer goed op gang zou hebben als hij maar 500 oproer kraaiers kon ontslaan. De leider van de vakvereniging antwoordde dat het beter zou zijn om de minister te ontslaan, en voegde er als klap op de vuurpijl aan toe dat er een proces tegen de minister overwogen wordt.

• De leider van de oppositie Joe Clark, die nogal wat moeilijkheden ondervond gedurende zijn reis, hij verloor onder andere zijn bagage, deelde mede dat onder zijn eventuele regering de oppositie gebruik zou kunnen maken van regerings-vliegtuigen. Trudeau bleef kalm en gaf een afscheids-diner voor de aftredende governor-general.

• De Minister voor Energie kwam thuis met een verlaat Kerstcadeautje: 100.000 barrels olie per dag van Mexico. We gebruiken ook zo'n goede 200.000 barrels per dag uit Venezuela, maar de minister kon uit dat land niet meer los wurmen.

• De Paus gaat de konferentie van Zuid-Amerikaanse bisschoppen bijwonen. Het zijn vooral de Zuid-Amerikaanse theologen van de Rooms-Katholieke kerk die een grote rol hebben gespeeld in de tot stand komming van de zogenaamde "bevrijdings-theologie" die de wereld-economie door Marxistiese ogen ziet.

• Iedereen is tegen de inflatie, maar de arbeidersbeweging in Engeland is ook tegen de regering die er wat aan doen wil met beperking van loonsverhogingen. Stakingen zijn uitgebroken, en vooral de staking van de

truck-chauffeurs heeft ernstige gevolgen. De aankondiging van levensmiddelen staat stil en menige supermarket is gesloten door gebrek aan voorraden.

• De Shah heeft nu Iran verlaten. De politieke toekomst van Iran is onzeker, alhoewel de waarschijnlijkheid van een strikt konseptieve Mohammedaanse regering steeds meer zekerheid krijgt. In hoeverre die regering anti-Westers zal zijn moet worden afgewacht. In verband met Iran's olie-reserves is dat in de Westerse hoofdsteden wel een vraag waarmee regeringen in hun haart zitten.

• Een schip met meer dan drie duizend Viet Nam vluchtelingen aan boord werd na bijna een maand wachten in de haven van Hong Kong toegelaten, en de vluchtelingen mochten debarkeren. De toestanden aan boord van dat schip waren onbeschrijfelijk.

• Er wordt verwacht dat Canada nog meer Viet Nam vluchtelingen zal toelaten. In Ottawa werd het aantal op tenminste 9000 geschat.

• Israëlische troepen zijn ver in het gebied van Libanon door gedrongen en hebben verschillende guerrillabases vernietigd.

• Een dokter in Winnipeg maakte bekend dat hij het geslacht van een ongeboren kind, met 80% zekerheid kon voorspellen. Hij loste urine van de moeder op in Drano: als dat mengsel goudkleurig werd voorspelde hij een meisje, werd het groen dan beloofde hij een zoon. Zegslied van de Drano fabrikanten haastten zich te zeggen dat zij het resultaat niet garandeerden, noch het middel aanraden.

De eerste minister

Vervolg van pag. 9

En tenslotte speelt de Eerste Minister uiteraard een uiterst belangrijke rol in de vorming van het beleid van de Regering. Uiteindelijk is het toch de Eerste Minister die besluit welk beleid gevoerd zal worden, zowel op korte als lange termijn, en hoe getracht zal worden dat beleid te voeren. En aangezien dat beleid gevolgd moet worden door alle departementen beïnvloedt het de kabinet ministers dus direct en persoonlijk.

Om al dat werk te kunnen doen heeft de Eerste Minister een staf van personeel nodig. En gezien de steeds omvangrijker wordende taken van de regering groeit ook het aantal personeelsleden in het kantoor van de Eerste Minister. Sir John A. Macdonald had in 1867 twee of drie secretarissen (essen), W.L. Mackenzie King had 30 mensen voor hem werken en Pierre Trudeau heeft er niet minder dan 91.

Beperkingen

Ondanks het feit dat de Eerste Minister veel macht heeft zijn er toch nog wel zoveel beperkingen dat ons

democratische systeem gegarandeerd wordt.

Zo kan een Eerste Minister het niet aan zonder de steun van zijn ministers en het zou met hem gedaan zijn als het kabinet hem en masse in de steek zou laten. Het is bovendien traditie in Canada dat de Eerste Minister zijn ontslag aanbiedt als de meerderheid in het Lagerhuis tegen zijn Regering stemt. En in de daarop volgende verkiezing kan het volk dan beslissen of het dezelfde partij nog aan het bewind wil hebben of niet.

Een Eerste Minister kan gedwongen worden zijn ontslag te nemen als het Lagerhuis of zijn eigen partij hem niet langer aan het bewind wenst te zien. Ook grote ontevredenheid in zijn eigen Kabinet kan tot zijn ontslag leiden, zoals een van onze Eerste Ministers ondervond in de 19de eeuw.

Tenslotte staat de Eerste Minister ook bloot aan critiek door pers en omroep en andere groepen. Als het volk zich eenmaal tegen een Eerste Minister keert dan is het met hem gedaan, ongeacht alle macht en alle bevoegdheden die hij heeft.

Groen's bijbelse inzichten belangrijk

Theocratie of Ideologie: Het Dilemma van de huidige Christenheid, door Dr. W. Aalders; Uitgave J.N. Voorhoeve, Den Haag, 1977; 300 pp. Gerecenseerd door J. Tuininga, Lethbridge.

Dit mooi gebonden boek is geschreven door de welbekende Hervormde theoloog Dr. W. Aalders; er zijn verscheidene boeken van zijn hand verschenen de laatste jaren.

In dit boek geeft de auteur een analyse en beoordeling op de gedachtepatronen van onze moderne samenleving zoals dat tot uitdrukking komt in het christendom, in staat en universiteit. Hij doet dit vanuit het perspectief van de Reformatie en de Reveil van de 19e eeuw, en hij wijdt speciale aandacht aan de gedachten van Groen van Prinsterer. Hij citeert Groen veelvuldig en daarom kan dit boek dienen als een goede aanbeveling voor deze 19e eeuwse staatsman.

Hoofdstuk 1 is getiteld: "De erfenis van het Reveil", hoofdstuk 7 "Tegen de Revolutie het Evangelie". Hij heeft een hoofdstuk gewijd aan het

moderne Europa, een aan de "impasse" van Groen, een ander aan de christelijke school, en ook een hoofdstuk aan de "Doorbraak in kerk, school en politiek".

In zijn zoeken naar de achtergrond van het moderne denken, bespreekt de auteur de ideologieën van mensen als Bacon, Descartes, Kant, Hegel, Nietzsche, Marx, Montesquieu en Rousseau. Vooral het Marxisme krijgt speciale aandacht aangezien dat op 't ogenblik zo aantrekkelijk blijkt te zijn voor veel studenten en denkers. Aalders is er van overtuigd dat Groen's Bijbelse inzichten van groot nut kunnen zijn in de tegenwerking van deze Marxistische gedachten van vandaag.

Groen, op zijn beurt, leerde van Augustinus en speciaal van het laatste boek: "De stad van God en de stad van de mensen," aldus de schrijver.

Deels dank zij deze Marxistische ideologie hebben we vandaag een nieuwe, "gezuiverde barbaarsheid", een goddeloosheid en wetteeloosheid van belangrijke omvang. Het gaat samen met dictatorschap en totalitarisme, zoals het tot uitdrukking komt

in Hitler, Mussolini, Mao, Amin, enz.

Het christendom is niet altijd in staat geweest om de revolutionaire geest van de tijd te weerstaan. Na de eerste bloei van de Reformatie gedachte was er opnieuw een teruggang in de 18e eeuw. Eenzelfde teruggang heeft plaats in Nederland vandaag, volgens de auteur, na "het wonder van de 19e eeuw". De schrijver zegt dat we zouden moeten bidden voor de hergeboorte van het evangelische geloof, speciaal in de scholen, waar zo vaak op het christelijk onderwijs wordt neer-gezien als op een sekte.

Reformatie begint altijd met een terugkeer naar de bijbel, naar de erkenning van de absolute autoriteit daarvan, ook op het gebied van de wetenschap. En de kerk moet bedenken dat de verzoening ligt in het hart van het evangelie. "Het kruis van verzoening" is het laatste hoofdstuk in het boek. De kerk moet het evangelie van verzoening prediken zodat Gods wet opnieuw de richtlijn wordt voor onze maatschappij in deze 20e eeuw.

Het is geen eenvoudig boek om te lezen.

1979 is Internationaal Jaar van het Kind



Hier volgt wat Ontario doet en wat u kunt

doen om het welzijn van onze kinderen te bevorderen.



1979-International Year of the Child

De Verenigde Naties hebben 1979 verklaard als Internationaal Jaar van het Kind om overal de aandacht op het kind te vestigen.

In Ontario heeft de regering altijd naar kinderen gekeken als onze meest waardevolle toekomst en heeft gewerkt om hen te voorzien van de beste gezondheid, onderwijs en maatschappelijke programma's.

In 1979 zijn we van plan deze diensten

en programma's te versterken in het besef dat de vrede en welvaart van de toekomst afhangt van het welzijn van onze kinderen van vandaag.

Echter, het Jaar van het Kind heeft alleen succes in Ontario als het ieders steun heeft, uw steun.

Alleen u, als een ouder of vriend, kan de liefde en zorg schenken die zo belangrijk is voor de gezonde ontwikkeling van een kind.

Voor meer informatie over Ontario Regerings Programma's voor onze kinderen en een lijst met suggesties wat

u, uw organisatie of gemeente kan doen gedurende het Internationaal Jaar van het Kind, kunt u schrijven naar: International Year of the Child 1979, "Today is for Tomorrow" Whitney Block, 1st Floor Queen's Park Toronto, Ontario M7A 1A2



Margaret Birch,
Provincial Secretary
for Social Development

William Davis, Premier
Province of Ontario

de levens geschiedenis van Pieter Vermeulen

Gemeente Velsen ©
door Gé Verhoog

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De rijksveldwachter staat binnen; op de tafel liggen verpakte levensmiddelen en alle soorten voorwerpen, die Eipie in zijn leven niet nodig zal hebben; de meester ziet Eipie tegen de muur van zijn ene been op de andere wiebelen, wanhopig pogend gewoon en onverschillig te doen, maar hij schijnt goed tegen de lamp te zijn gelopen.

"Hier is de meester," kondigt Mooie Nel aan, als is hij het wonderdier van een circus. De meester groet de veldwachter, die naarstig schrijft en nakijkt wat op de tafel ligt. Een ander houdt Eipie plus interieur in 't oog.

"Zitte we gezellig bij elkaar," jankt Mooie Nel, "me man is al een jaar, wat zeg ik, al meer dan een jaar droog, geen druppie neemt meer en we drinken met elkaar anijsmelk en daar wordt op de deur gebond en ik krijg de senuwe en daar staat de plietsie en gaat zomaar ons huis overhoop hale en ik zeg: dat is te astrand; zeggen zij: we hebbe opdracht; zeg ik: van wie; zeggen zij weer: je man het gestole en niet voor de eerste keer en nou hebben we hem eindelijk betrapt, zeg ik: hoe hale jullie dat in je lieve hooffie, zeggen zij: we verdenken hem allang, nou vraag ik je, zo'n oppassende man en nou het ik geld te kort temee en daarom moet de meester de plietsie wegjage."

De schrijvende veldwachter klappt zijn boekje dicht. "Ik denk dat je op deze tocht je man mag vergezellen, want we denken nog meer: dat jij ook..."

Mooie Nel vliegt overeind, haar ogen vlammen. "Wat?" krijs ze, "mot ik mee naar 't bero? Ammennooinie! Ik het niet gestole, hij het 't altijd gans allenig gedaan-' Ze klappt plots voor haar mond en Eipie brult: "Dat kreng is gek! Helegaark gek! Die draait door! Die het de senuwe! Die zal mijn effies de gevangenis indraaie!"

Dit is tegen de eer van Nel; ze keert zich als een leeuwin naar haar echtgenoot: "Wat je me daar zegt! Ik weet drommels goed wat ik zeg en as een van ons de bak indraait, gaan jij maar!"

De veldwachter en de meester zijn erbij gaan zitten: een verhoor schijnt overbodig te worden.

"Dat weten we ook alweer," knikt de veldwachter, als het rumoer wat bedaart en Nel met de punt van haar rok het glimmend rood gezicht afveegt, "vertel nu eens precies, waar deze goederen vandaan komen."

"Uit de bedstee," grauw Nel, "je het ze zelf met je vurige tengels eruit gehaald en ons bestole."

"Zijn die goederen vanzelf de bedstee ingetippeld?"

"k Zien 't al. "Mooie Nel lacht schril.

"Horen ze in de bedstee? Is dat je provisiekast?"

"Tuurlijk. Ik het geen paleis, waar ik ruimte het."

De veldwachter staat op. "Ik beschuldig jullie voorlopig beiden van diefstal uit schepen die in de haven liggen en de verkoop van gestolen goederen. De bewijzen liegen er niet om. Jullie gaan mee naar Haarlem, waar de zaak wordt uitgezocht."

Mooie Nel springt als een furie op. "Nou, dat is ook een moole plietsie, zeg ik dat ik nijs het gedaan en moet ik mee naar 't bero! Ik jatte? Gooi die kerel, die malle Eipie maar voor de krokodille, maar aan mij lijs geen pollenaise."

"Nee, dat kan ik wel beloven," zegt de veldwachter droog, "klaar?" De goederen en voorwerpen, die kennelijk door dit echtpaar uit schepen zijn gestolen om verder verhandeld te worden, zijn door de veldwachter al in een

zak gedaan; met uitpuilende ogen ziet Eipie naar de meester. "Meester, help — help me —"

Ook Nel is nu omgeslagen in radeloosheid. "Meester, ik het u gehaald omrede dat u zou helpe, wat mot ik nou in de bajes! 'k Zien me al zitte en Eipie het 't meeste gejat, hij wil altijd maar cente voor de jenever, hij zuipt altijd —"

De veldwachter staat bij de deur, Eipie wankelt naar hen toe. "Dat lillike kreng liegt dat ze barst," spat hij los, "ze het zellef..."

"Nu moeten jullie eindelijk eens bedaren," valt de stem van de meester zwaar in, "ik vermoed, dat jullie beiden de schepen hebben bestolen en een handeltje hebben gedreven is het niet?"

"D'r benne d'r zat meer," begint Eipie, "magge we er niet bij verdiene? As we niet kanne werke, krijge we geen cente, nou, wat motte we dan? Motte we dan maar krepere? De schepe legge vol! We magge nijs, niet strope, niet stelle, niet vloeke, niet drinke —" Hij slaat plots met de vuisten op de wankel tafel, de aderen in zijn gezicht zijn dik gevallen, het schuim spat hem uit de wijde mond: "Ik verdom het! Hier op de Hei benne wij de baas, hier het de plietsie nijs te zegge, zal ik me maats effies hale? Nel, haal ze! Ik laan me niet as een dooie naar de nor slepe!" Hij vloekt aan een stuk door tot de meester met zijn vuist op de tafel slaat en hem toedondert: "Zwijg!"

Verschrik houdt Eipie stil; zijn gezicht is afschuwelijk vertrokken in een tomeloze haat; de meester heeft even de neiging weg te gaan. Zijn dit mensen —

"Eipie, luister. Je bent op de avondschool geweest en je vrouw ook. Daar hebben jullie geleerd, dat je niet zult stelen. Jullie hebben het toch gedaan, uit nood, omdat je te weinig of niets verdiende. Waarom gaan jullie dan stelen? Waarom komen jullie dan niet maar mij? Heb ik jullie ooit wel eens hulp geweigerd? Wees eerlijk, antwoord!"

Eipie's hoofd zakt langzaam naar omlaag. "Nou ja —" mompelt hij.

"Ik kan jullie hierin niet helpen, nu op dit moment niet," gaat de meester door, "fout is fout en straf is straf, maar ik beloof, dat ik zal doen wat ik kan. Ga met de politie mee, lieg niet en vloek niet."

Nel knoopt zenuwachtig de hoofddoek weer om haar gezicht. "Meester het gelijk," snuft ze, "we benne een paar verrekte sufferers en lane me nou met de plietsie meegaan, de meester krijgt ons wel los."

Langzaam loopt de meester na het wegrijden van de arrestantenwagen terug naar huis. Drie maanden zal dit nobele echtpaar wel krijgen, denkt hij; ik zal hen daar opzoeken. Drie maanden worden ze uit de circulatie genomen, misschien is het ergens goed voor ze. Ze kwamen vaak in de kerkdienst, ze waren lang op de avondschool, ze kregen een Bijbel mee naar huis. Ploegen op rotsen.

Ik zal hen nog meer bezoeken als ze terug zijn, peinst de meester; dit zijn lui, die een ruggesteuntje nodig hebben — ze mogen niet in de modder terug vallen, het hoeft niet. Elke dag heeft hier genoeg aan zijn eigen kwaad — het is een tekst, die vaak door de gedachten van de meester zweeft.

De volgende dag komt Frits thuis met het nieuws, dat Joost van Allewindjes, de vader van Govert, een geit heeft aangeschaft. Govert is van dezelfde klas, die hij begon enkele jaren geleden, want alle lessen zijn aan hem

verspild, maar hij kan beter op school zitten dan buiten zwerven. Joost van Allewindjes is buitengewoon vriendelijk tegen de meester en de juffrouw tot in het kruiperige toe.

"Zal ik meesters tuin wleën? Zal ik effies de arebeie plukke? U weet, ik vreet ze zelf niet op, lus die rommel niet. Ik lus ze allenig met suiker en die groeit er niet bij en zal ik de bone plante voor de meester?"

Nu heeft Joost een geit en de Heide komt opdraven om het wilde-beestenspul te zien. Het dier is hoekig van magerte en wrang van humeur; het staat op zijn kromme poten te draaien en te springen tot Joost daarvan de zenuwen krijgt en vreest dat het dier ervan door zal gaan, daarom duwt hij de ijzeren pin nog vaster in de grond.

"En van me bloedeige cente gekocht," zegt Joost met een schuine blik naar Frits van de meester, want die zal alles wel weer aan de meester oververtellen; "zellef verdiend en nou kan ik lekker melk drinken en kaas make en astie vet is, gaatie de pot in en vreet ik em op."

"Dan komme wel!" belooft de Heide, maar Joost is daar niet op gesteld; daar fokt hij geen geit voor.

Het dierenpark duurt enkele dagen, dan komt op een middag na schooltijd Magere Da het zandpad af naar de woning van de meester. Ze heeft haar mouwen hoog opgestroopt, loopt op blote voeten en de uitstekende puntkin vooruitgestoken als de verpersoonlijkte gesarde.

Amper heeft ze aangebeld of haar echtgenoot Rooie Nellis komt als reserve troep naast haar staan. Ze plant haar handen in de zij en zegt met een gedeerde hoofdknik: "Ik kan het allenig wel af."

De meester doet de deur open.

"Meester, asdat ik kom zegge, dat beest van Joost van Allewindjes, dat ondier hettie zellef uit de hei gehaald of ik heet geen Da."

"Dat is geen kleine onderneming geweest," vindt de meester geamuseerd, "hoe komt dat alles zo?"

"Bij mijn is Joost uit de graatsie," verzekert Da met nadruk, ze steekt een overhellende duim naar Nellis: "Bij hem ook."

Nellis knikt heftig. "Nou. Hij het gistere...."

Magere Da keert zich naar hem toe. "Zou jij je menaasjeklep effe dicht kenne houe? Ik zal 't vertelle. Meester, dat mormel het nou al vier dagen en vier nachten staan blierre en dat an één stuk door en daar krijg ik nou de senuwe van."

"En me slabone," begint Nellis, "me slabone hettie opgevret en ik het gein voor die geit te werke in me tuin...."

"Onze slabone," valt Da in, "die benne pas geplant, het Nellis met ze eige hande geplant, want Nellis is een oppassende man geworre en af en toe kon me man geen asem meer krijge, zo hard hettie gewerkt en nou het die geit inen de kolder in ze kop gekrege, het d'r eige losgesjord en is gaan tiereliere in mijn tuintje, in mijn slabone en nou legge mijn slabone bij Toon de Lijs in de tuin en ik het de brandnetels van Toon de Lijs in mijn tuin en nou mot de meester die geit gaan vange en slachte, want een mens mot hier kallerm kenne leve en niet door ondiere omringd worre."

De meester heeft een vrolijk visioen van een vangst met wapperende jaspannen achter de geit van Joost en aangevuurd door Da en Nellis. Hij schijnt verdacht te worden alles te

kunnen.

"Jamaar," zegt hij ernstig, "ik kan die geit natuurlijk niet gaan vangen en slachten, dat is niet bevorderlijk voor de rust op de Heide, dat wordt een compleet jacht-seizoen. Ik zal eerst Joost gaan opzoeken, die is tenslotte de eigenaar."

"Zit natuurlijk in de kroeg," striemt Da.

"Ik zal hem daar vandaan halen en vragen zijn veestapel zo vast in de rond te planten dat ze niet los kunnen komen."

"Zal de meester dat doen?" vraagt Magere Da.

"Waarom doen jullie het zelf niet? Het is toch niets bijzonders?"

"Ik vloek hem stijf," buldert Nellis plots. De meester ziet hem verwonderd aan. "Ik geloof heus, dat die boze geest uit die geit naar jullie is overgesprongen — maar in ernst: waarom gaan jullie zelf niet naar Joost?"

"O nee, meester," hoofdschudt Da met neergetrokken mond. "Joost kan maar een ding: mense uit z'n keet smijt en daar het ik geen zin in."

"Daarom moet ik er aan geloven," voltooit de meester.

Verbaasd zien beiden hem aan. "U? De meester wordt er niet uit gesmete, hij durft de meester niet an."

Da doet resoluut een stap naar voren. "As de meester zorgt, dat die duivelse geit uit mijn tuintje gaat en vort blijft, dan ken Nellis de slabone bij Toon de Lijs weer terughale en plants."

De meester stemt toe en tevreden vertrekken Da en Nellis. In de avond gaat de meester naar Joost. "Zeg, die geit wordt al wat; een goede verzorging krijgt ze en wat een krachtig, dier is het!"

Joost gaat bij deze lof rechtop zitten, haalt z'n blote voeten van een stoel — "Ja meester, ik het verstand van dieren en die mensen wone er niet veel op de Hei."

"Toch ben jij me wat tegengevallen," vertelt de meester, "het dier schijnt nogal uithulzig te zijn; als jij nu verstand van dieren hebt, zou je dit wel tegen kunnen gaan, is het niet? Je maakt een zwerver van haar."

Met verbaasde ogen ziet Joost de meester aan. "De meester bedoelt zeker Magere Da en Rooie Nellis? Omrede mijn geit wel es losschiet in een dolle bui? Is Rooie Nellis nooit es losgeschoten?"

"En of!" stemt de meester toe, "daarom hoeft echter die geit niet zo te doen — beloof me nu dat je beter op je dieren let en anderen geen overlast bezorgt. Afgesproken?"

"Tuurlijk," knikt Joost.

De meester blijft nog even. "Zeg Joost, Govert is nu op een leeftijd dat hij wel van school kan, wat zijn de plannen? Gaat hij op karwel of ook in de veehouderij?"

Joost kijkt naar zijn veelbelovende stamhouder, die met zijn armen op de tafel beurtelings van de meester naar zijn vader Kijkt. Zijn moeder is er niet, die is jaren geleden op een avond weggegaan en niemand weet waar ze is. Het enige commentaar van Joost is geweest: "Se is weg en as se 't waagt weerom te komme versuip ik er subiet."

Er is iets gemeens in dit gezin dat nooit weg zal gaan; de meester heeft geen vertrouwen in hen al laat hij dit niet merken. Ongrijpbaar zijn deze vader en zoon; elk ogenblik dat ze met hem praten spelen ze komedie, beiden doen hun best braaf te lijken. Daarbij zijn ze ontsteldend dom, getuige de lange jaren van Evert's schoolgaan, waar hij totaal niets heeft opgestoken.

Classified Advertising

CLASSIFIED RATES

Births..... \$6.00
 Marriages & Engagements..... 8.00
 Anniversaries..... 10.00
 Obituaries..... 9.00
 Notes of Thanks..... 6.00
 All other one-column classified advertisements: \$4.20 per column inch with a minimum of \$6.30. For letters under box number, \$1.00 extra.

Calvinist Contact

99 NIAGARA STREET
 ST. CATHARINES, ONT. L2R 4L3

Births

HART: George and Amy are very thankful to God, the creator of life, for the precious gift of their first child, a daughter, JENNIFER RENEE, born January 3, 1979. Second grandchild for Mr. & Mrs. John Hart, London, and third grandchild for Mr. & Mrs. Clarence Dekker, Chatham. 404-170 Cherryhill Circle, London, Ont. N6H 2M1.

Anniversaries

1954 January 29 1979
 "Yet O Lord, Thou art our Father, we are the clay and Thou art our Potter. We are all the work of Thy hand." Isaiah 64.
 With great thankfulness to our Lord we celebrate with our parents,

CONRAD GUILCHELAAR
 and
 ANN GUILCHELAAR
 (nee Brus)

their 25th Wedding Anniversary. It is our prayer that God will continue to be with them.
 John
 Helen
 George & Karla
 David
 Sharon
 Roger
 Susie
 R.R. #7, Brantford, Ont. N3T 5L9.

1944 February 2 1979
 Together with our children and family we hope to celebrate our 35th Wedding Anniversary on Saturday, February 3, 1979. Grateful to our heavenly Father for His love and guidance, we pray that He will keep us together for many more years. Open house from 2:30 p.m. till 4:30 p.m. Chr. Ref. Church, Parish Hall, 63 Church St. E., Brampton.

WILLEM and BOUKJE HOFING
 R.R. #2, Brampton, Ont. L6V 1A1.

Buitenpost Waterford
 1944 January 27 1979
 With thankfulness to the Lord, we may celebrate, D.V., the 35th Wedding Anniversary of our dear parents and grandparents.

LUIT MIEDEMA
 and
 FRE MIEDEMA
 (Haagsma)

We thank the Lord for giving them many blessed years together and pray for his continued care in the years to come.

Ankje & Jack Bootsma; Wayne, Leonard, Timothy, Faye, Sara, Aimee — Port Dover

Doug & Sue Miedema; Steven, Lori-Ann, Jeffery, Shane — Simcoe

Ann & John Racher; Adrienne, Philip — Hagersville

George & Joyce Miedema; Jeremy — Waterford

Davis & Trudy Miedema; Ryan, Joel — Waterford

Ette & Ed Wybenga; Angela, Tara, Peter, Adam — Hagersville

Leo & Ann Miedema — Waterford

John & Audrey, engaged — at home

Mary & Ralph, engaged — at home

Jennifer — at home

Lloyd — at home

R.R. #5, Waterford, Ont. N0E 1Y0.

Anniversaries

1944 January 25 1979
 With joy and thankfulness to the Lord, we wish to congratulate our parents and grandparents,

JOHN VANDERVEEN
 and
 INA VANDERVEEN
 (nee VanDyk)

on the occasion of their 35th Wedding Anniversary. We pray for God's continuing guidance and blessing for them in the years to come.

Helen Laanstra; Sean, Christina Cathy & Gerrit Hultink; Jason, Julia
 Tina & Greg Hookey; Gina, Joel Sylvia & Jerry Wyant; Jeremy 85 Minto St., Sarnia, Ont.

Obituaries

Maple Ridge, B.C., January 18, 1979. The Lord took to His eternal home, our friends,

JAN DE JONGE
 on November 2, 1978 and

JOHAN SILLJE

on January 13, 1979. Our sympathy goes out to their wives and children and our prayer is that God will comfort and sustain them in their grief. Their friends, Ms. A. Middelveen
 Mrs. M. Jongbloed
 Mrs. H. Elzinga
 Mrs. J. Dijkstra
 Mrs. J. de Jong
 Mr. & Mrs. J. Rinzema
 Mr. & Mrs. G. Bandringa
 Mr. & Mrs. van der Klok
 Mr. & Mrs. J. Vroom
 Mr. & Mrs. H. Hut
 Mr. & Mrs. W. Gjaltema
 Mr. & Mrs. L. Kruizinga

It pleased our heavenly Father to take unto Himself our dear mother, grandmother and great-grandmother on Wednesday, December 27, 1978.

NEELTJE VANDERHOUT
 (nee Vandenberg)

Beloved wife of the late Peter Vanderhout at the age of 81. We are thankful to God for the years He has given her to us. Psalm 73: 26-28. Dear mother of Clarence & Wilhelmina — Grimsby
 Simon & Nell — Hamilton
 Adrian & Ger — Grimsby
 Peter & Sylvia — Greensville
 John & Marie — Huntsville
 Truis & Simon — Hamilton
 Also survived by 21 grandchildren and 5 great grandchildren and 1 sister in Holland.

On January 5, 1979 the Lord suddenly took unto Himself, our much loved niece and cousin at the age of 18.

EDITH JACQUELINE
 VANDERWEKKEN

in a traffic accident. Colossians 1:11,12; Romans 5:1-5. We ask God to strengthen John & Ann Vanderwekkens and family and also Opa and Oma Vanderwekkens, with full support of His love and abiding grace. As a family we will miss Edith very much, but know it is our comfort that she is with the One Person whom she lived for and loved.

Uncle Joe, Aunt Frances; Ben, Stephanie, Ted, Ruth and Ena Vanderwekkens — R.R. #1, Clive, Alta.

We also wish to express our deepest sympathy to John & Margaret Van Haren, Niel & Willie Rietema, and Sid & Rennie Westergreen.

Calvinist Contact
 Classified Section:
 The community bulletin
 board of family news.

Obituaries

Suddenly, on January 5, 1979, the Lord took unto Him our dear daughter and sister,

EDITH VANDERWEKKEN

born October 6, 1960. To praise her Lord was the aim of her life. And her written testimonies of her faith are comforting. We praise the Lord for the time that we could have her. Be ye ready then because Jesus said "he who hears My word and believes Him who sent me, has eternal life; he does not come into judgment, but has passed from death to life." John 5:24
 John & Ann Vanderwekkens and children,
 Charles & Ann Claus
 Henry & Marilyn Vandermeer
 John & Betty De Schiffart
 Ken
 Tim
 R.R. #1, Clive, Alta. T0C 0Y0.

The consistory of the Bethel Christian Reformed Church of Lacombe, Alberta shares in the sadness, but also the comfort and joy of the parents of

EDITH VANDERWEKKEN

who with her three friends from the First Christian Reformed Church of Lacombe,

RON RIETEMA
 GEORGE VAN HAREN
 NANCY WESTERGREEN

was suddenly taken from earth to glorify the Lord in heaven, on January 5. God Himself changed their travel plans. When they went to fellowship with other young committed Christians, their road led them to join with Christians of all ages and denominations in heaven to live for God's glory there.

Safe in the arms of Jesus
 The Board and members of the Central Alberta Young Calvinist League would like to extend their sincere Christian Sympathy to:

Mr. & Mrs. John Vanderwekkens & family

Mr. & Mrs. John Van Haren & family

Mr. & Mrs. Syd Westergreen & family

Mr. & Mrs. Neil Rietema & family with the sudden death by car accident of their children,

EDITH VANDERWEKKEN
 GEORGE VAN HAREN
 NANCY WESTERGREEN
 RON RIETEMA

It is our prayer that the Lord will sustain and comfort you knowing that they are now living with Jesus in eternal glory.

Nelly Eyk, Pres.

Personal

Christian Reformed widow, mid thirties, would like to correspond and meet sincere Christian gentleman. Please write to Box #4360, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Sincere Christian lady, early 60's, Dutch background (Frisian) would like to correspond and/or meet with honest, lively interested gentleman, similar age, who likes traveling and a cozy home life. Serious replies only. Please write to Box #4363, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Christian gentleman, mid twenties, living in Ontario would like to meet Christian lady 19-25. Write in confidence to Box #4361, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Misc.

Want your church or school on
 SPOONS?
 Free Brochure, Dutch Traders,
 Kleinburg, Ont. L0J 1C0

Real Estate

Farms for sale

10,000 cage layers basic quota. Barn in top condition. New cages, automatic feed. Pullet barn for 8,000 birds. 7 acres fruitland with all young trees. Good 4 bedroom house.

30,000 cage layers basic quota. One barn automatic feed; 1 barn manual. Both buildings in real good condition. 25 acres land. For further details call,

Keith Miller, representing
 ROOKE REAL ESTATE LTD.
 REALTOR
 220 Broad St. E., Dunnville, Ont.
 Phone 416-774-7624 or
 774-4077 [evenings]

Dairy farm about 176 acres on edge of town. Selling with 50 cows, 1482 lbs. of No. 1 and 187, 145 lbs. of No. 2 quota. 32 young cattle, 6 unit pipeline, 2 silos, 50 comfort stalls balance heifer and calf pens. Barn for summer feeding. New implement shed. 2 storey 5 bedroom brick home. This farm shows good income and good future investment. Land adjoins town limits and fronts on two paved roads. \$400,000.00 complete. Call Gerry Wiers, Drayton, 638-2608 or 519-638-3395.
 Don Holst Real Estate Ltd., Realtor



Farm for sale

Property suitable for pullet raising. Contracts for 8000 pullets or for a breeder flock. 2 storey barn over 10,000 square feet with 4 feed bins; 20 ton capacity. Modern 3 bedroom home with full basement, rec. room, double garage. Located on paved road. Priced to sell at \$62,500. For more information call,

Art Vandervliet, representing
 ROOKE REAL ESTATE LTD.,
 REALTOR
 Dunnville, Ont.
 416-774-7624
 evenings: 416-774-4611

Farms Wanted

BROILER/LAYER FARMS

Have serious buyers for large and small operations, anywhere in Ontario. Please call:

George Lammers,
 VOORTMAN REAL ESTATE
 Office: 416-383-2153 (daytime)
 Res: 416-525-5329 (before 8 a.m.
 or after 10 p.m.)
 1059 Upper James
 Hamilton, Ont. L9C 3A6

Employ Wanted

Reliable Farm Help. Young man with farming experience, presently employed as a maintenance man. Mechanically inclined. Will be getting married at the end of March, would like to start at the beginning of April. Earlier arrangements can be made. Please contact: Henry deLege at (416) 459-2009, R.R. #1, Cheltenham, Ont. L0P 1C0.

Christian girl, 19 years old, would like full-time employment. Willing to consider all reasonable offers from farm labour to nursing care. Willing to learn new trades. Reply to Mary Reitsma, R.R. #2, Ingersoll, Ont. N5C 3J5.

WORK WANTED: 23-year-old man with about 4 years experience in carpentry, has also had experience in landscaping, aluminum siding and farming. Willing to move if good job offer (has wife and 2 children). Call 613-821-3795, Ontario. Ask for Bill.

Business

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Complete service for above available for individuals and any type of business. Reasonable rates. Call: Jerry Bulthuis, 150 Lynbrook Dr., Hamilton, Ont. 416-389-2012.

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Van Geest House of Pianos
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 416-689-6833

66 passenger school bus, 1973 Dodge, 5-speed transmission, V-8 motor, good condition. Please contact: Mr. John Tjoelker, Grace Christian School Society, 1198 Kingsholm Drive, Mississauga, Ont. Phone (416) 277-0576 days or evenings.

Cottages

Sandy Bay Camp
 Looking for a nice quiet vacation site? Try Sandy Bay Housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licences, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R. #1, Hastings.

Don and Irene Crann
 [new owners]

Accommodation

Young Christian working man, looking for Room and Board in Brantford. Phone 467-5225.

Help Wanted

Experienced, dependable, reliable person wanted on modern dairy farm near Drayton. Please phone: 519-638-2832, Albert Vos, P.O. Box 222, Drayton, Ont. N0G 1P0.

Mature person to live-in with family in South Western Ontario to help with household chores and babysit 2 children. Should state salary and live-in requirements. Reply in writing to Box #4364, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Greenhouse help wanted in South Western Ontario. Some experience in flowering and tropical plants helpful. Please reply in confidence to Box #4362, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

FRIESE LEESBOEKEN
 nu in voorraad, vraag om een lijst.
 Friese bijbels, nu ook in voorraad voor \$14.75 (7 1/4 x 4 1/4).

Classified Advertising

Help Wanted

The Search Committee of the Board of the Ontario Alliance of Christian Schools invites applications for the position of

Executive Director

of the Ontario Alliance of Christian Schools. OACS is a service organization oriented to the needs of its 63 member schools in Ontario. The OACS is District X of the Christian Schools International (formerly NUCS). The specific aims and objectives of the OACS and a specific task description is available upon request. Please direct inquiries and correspondence to:

W.H. Hultink, Convener,
OACS Search Committee
547 West Fifth Street
Hamilton, Ontario
L9C 3P7
1-416-388-0435

Interviews with interested applicants will be scheduled as soon as possible. The search committee will consider applications from persons who are interested in applying full-time for the position or less than full-time. The position is presently under an interim arrangement. The successful applicant should be available by early July, 1979 or prior if possible.

THE CHRISTIAN LABOUR ASSOCIATION OF CANADA
needs several additional full time

Representatives

in Ontario. The Representatives are to be hired during 1979. Applicants must be interested in the cause of genuinely Christian trade unionism and be willing to devote their time, talents and energies to organizing and serving groups of workers. Please send your application, together with a resume of education, training and past activities, to a resume of education, training and past activities, to

Christian Labour Association of Canada
1036 Weston Road
Toronto, Ontario
M6N 3S2

Teachers Wanted

Edmonton Christian Schools

Our schools are now inviting inquiries and applications for the next school year. We are anticipating some openings in elementary, junior- and senior high classroom positions. These include openings in **kindergarten, remediation, Secondary English and Social Studies**. Applications are also sought for a **K-9 principalship**.

Our school system consists of 4 schools with a combined enrollment of 1100 students. Yet each school is attempting to develop a unique Christian community within. We have been blessed with a fine staff dedicated to working out the distinctiveness of Lordship education. The board has been able to provide fine facilities, positive working conditions and an attractive salary schedule. Educators interested in joining such a team and community effort, are invited to contact us.

Lee Hollaar, principal
13470 Fort Rd.
Edmonton, Alta. T5A 1C5
Telephone: 403-475-2818 (school)

Edmonton Christian Schools Principalship

Applications are being solicited for a principalship in one of our 3 elementary-junior Highschools (K-9). The enrollment in this school is near 320 students with 17 full and part-time staff members. This position is also part of a team administration of our entire school system, exercising a vibrant commitment to distinctively Christian education. An attractive salary is offered along with a challenging position in a positive school and home community. Interested applicants contact:

Lee Hollaar, principal
13470 Fort Rd.
Edmonton, Alta. T5A 1C5
Telephone: 403-475-2818 (school)

STRATFORD CHRISTIAN SCHOOL

needs a

TEACHING PRINCIPAL

starting with school year 1979-80. We are an interdenominational Christian School. Please address inquiries and resumes to Mr. Pete Vandesar, R.R. #1, St. Pauls, Ont. N0K 1V0. Tel. 1-519-271-9338.

Teachers Wanted

Fraser Valley Christian High School

requires Immediately a teacher for grade 8.

Bible/English/Social Studies

Please send resume and references with application to: 15353-92nd Ave., Surrey, B.C. V3R 1C3. For further information: Contact H.K. Vandezande, principal, office 604-581-1033 or home 604-581-4938.

Fraser Valley Christian High School

which provides Christian education for approximately 370 students from grades 8 through 12, invites applications for possible vacancies in 1979-80 in any of the

MAJOR AREAS OF STUDY

but especially in:

History	Art
English	Counselling
Science	Learning Assistance Teacher (LAT)

The LAT is a full time position which will require a qualified experienced teacher to provide individual and small group instruction in the areas of **reading, arithmetic, study scales and basic composition**.

Interviews will be conducted D.V., during the last week of February at Dordt College, Calvin College, Sarnia, Woodstock and Toronto. Please send resume and references with application to: 15353-92nd Ave., Surrey, B.C. V3R 1C3. For further information: Contact H.K. Vandezande, principal, office 604-581-1033 or home 604-581-4938.

SARNIA CHRISTIAN SCHOOL



REQUIRES A

PRINCIPAL

starting with school year 1979-1980. Interested applicants send your inquiries and resume to: Mrs. H. Vander Meulen, Education Committee Secretary, 1091 Cathcart Blvd., Sarnia, Ont. N7S 2H4.

Want to help establish a new school in the beautiful Kawartha Lakes region? The PETERBOROUGH CHRISTIAN SCHOOL SOCIETY is offering a position for a

Teaching Principal

in its new interdenominational Christian School to be opened in September 1979, D.V. Please forward your inquiries and resume to Mrs. Jane Breukelaar, Box 19, R.R. #2, Ennismore, Ont. K0L 1T0 or phone 1-705-292-9967.

Victoria Christian Schools

Pacific Christian Secondary School, grades 8-11, requires the services of an experienced secondary teacher. Preference given to teachers with a minimum of 5 years experience and Social Studies as a subject. The major requirement however, is flexibility and a willingness to teach in a number of areas and to become actively involved in a young developing school.

Contact the principal,
2530 Lionel St.,
Victoria, B.C.
V8R 2X8

or phone 604-592-4112

Plans for expansion at Saanich Christian School, grades 1-7, have made possible several tentative positions to be confirmed in the near future. Applications are invited for 1 kindergarten, 1 grade 2 and 1 grade 4 position. Experience and/or training in primary education preferred. Application forms obtainable from:

Mr. Wm. A. Van Dyke
3150 Balfour Ave.
Victoria, B.C.
V9A 1S1

or phone 604-479-1555 during school hours.

Teachers Wanted

Dundas: Calvin Christian School of Dundas requires a special education remedial teacher beginning in Sept. 1979. Please send inquiries and/or applications to: Mr. Gary Glasberger, principal, Calvin Christian School, R.R. #2, Dundas, Ont. L9H 5E2 or phone 416-627-1411 (school) or 416-689-6259 (home)

Orangeville: Interdenominational Christian School is offering 2 teacher positions. **Experience necessary.** A teaching principal and a teacher. We are a new school, planning to open in September, 1979. The challenges are great and the location is attractive. If interested please phone Mrs. Shirley Bartlett (519) 941-7378 or write 28 Forest Park Rd., Orangeville, Ont. L9W 1A3.

Ottawa: Applications are invited for the position of a Grade 1-2 teacher for the Ottawa Christian School, duties commencing March 26, 1978. Please send all inquiries and/or applications to Mr. Hubert Huyer, Principal, 2191 Benjamin Ave., Ottawa, Ontario K2A 1P6. Phone: (613) 722-5836 - school; (613) 729-3526 - home.

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Holland Christian Homes Inc. Owned and operated by its members. Annual M.F. \$25.00 per family, or \$250.00 for life. P.O. Box 4127, Stat. D., Hamilton, Ont. L8V 4L5 or write to the Secretary, D. Brinkman, R.R. #1, Bowmanville, Ont. L1C 3K2. Applications for accommodation to be sent to Box 333, Brampton, Ont. L6V 9Z9.

Invest your money wisely in churches and schools. The Extension Fund currently has applications for over \$200,000. **HELP MEET THIS NEED.** The Fund pays 9% interest, compounded semi-annually, with money returned on 30 days notice as needed. Write: Ontario CRC Extension Fund, Inc., 56 Harriet St., Toronto, M4L 2E9. Telephone: (416) 461-1207. A non-profit organization established and controlled by Classis Toronto of the CRC since 1979.

Teachers Wanted**The Emmanuel Christian Secondary School Association**of
VANCOUVER B.C.

will be expanding the school, the Lord willing, and will have possible teaching vacancies at the grades VIII through X level for the school year 1979-80 in the following subject areas:

Bible	Math
Fine Arts	Phys. Ed.
French	Social Studies

Applicants must give evidence of a mature Christian commitment and have teaching experience. Applications and further information may be obtained from the Emmanuel Christian Secondary School at: 2551 E. 49th Ave., Vancouver, B.C. or by phoning the school office at: 604-325-3318.

Calvin Christian School

Winnipeg, Manitoba

needs a

Teaching Principal

starting with the school year 1979-1980. Possible openings in lower grade levels and junior high departmentalized areas. If you are interested please address inquiries and resume to: Mrs. Gert Bakker, Box 44, Station F, Winnipeg, Man. R2L 2AS. Telephone: (204) 667-5851.

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editor: Pete Layer

LET'S PLAY CHESS

Results: Group G, 1978

P.W. Lamain 1 (2½)	K. Medsler 0 (0)
K. Medsler 0	W.L. Boer 1 (1)

One more game is to be completed before a winner can be declared in this group.

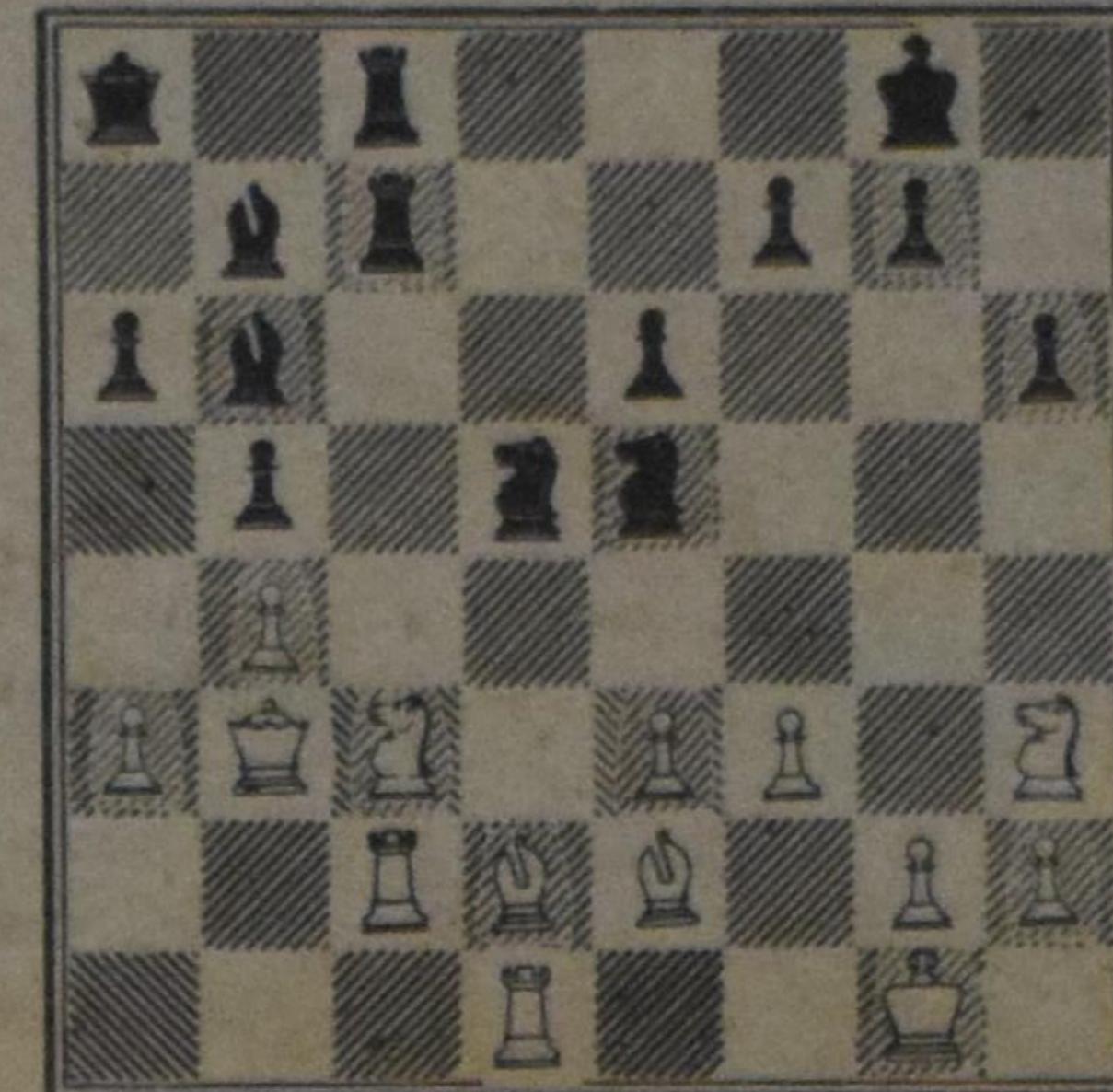
BISHOP POWER

The following game clearly shows how important the placing of Bishops can be in the opening. Both players chose almost identical setups except for their bishops.

White is played by K. Medsler and Black by W.L. Boer.
1. P-Q4, P-Q4; 2. P-QB4, PxP; 3. N-KB3, N-KB3; 4. P-K3, P-K3; 5. BxP, P-QB4; 6. 0-0, N-QB3; 7. N-QB3, P-QR3; 8. B-K2, P-QN4; 9. P-QR3, R-QR2; 10. PxP, BxP; 11. P-QN4, R-Q2 12. B-Q2, B-QN3; 13. Q-B2, B-QN2; 14. KR-Q1, 0-0; The Black Bishops are away to the side and pointing to the centre and the White King. The White Bishops are in the centre pointing to the sides. 15. R-R2, Q-QR1; 16. N-KN5, N-K4; 17. P-B3, P-KR3; 18. N-R3, R-QB1; 19. Q-N3, QR-B2; 20. R-QB2, N-Q4;

W.L. Boer

14

14
K. Medsler
White to move

It seems Black has the opportunities here. You may wish to explore the threats 21 ..., RxN; NxP; BxP ch., NxP ch. or any combinations of these moves. Black's decision to develop his Bishops on the Queen side, with the centre quite open was wise indeed. In the actual game White made a slip soon after this position and resigned.

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R.E.S. news exchange

No ordination for practicing homosexuals

GRAND RAPIDS (RES) — The burning issue before the 190th General Assembly of the United Presbyterian Church in the U.S. was the report of a task force on homosexuality that favored the ordination of homosexuals. The report had occasioned much heat and rhetoric and even predictions of a mass exodus from the church.

But the majority report of the task force went down to a resounding defeat as about 90% of the delegates rejected it. The minority report which did not support ordination but defended the place of homosexuals in the church and the civil rights of homosexuals was also defeated.

Stott urges biblical view of vocation

TORONTO, ONT. — The concept of a Christian "vocational pyramid" should be discarded, according to an evangelical Anglican leader. The Rev. John Stott, a British clergyman and an executive member of the Lausanne Committee for World Evangelization, told a youth conference here that a common misconception in evangelical circles was that at the apex of the vocational pyramid was the overseas missionary, followed closely by the local pastor. Other callings were regarded as following in a descending order, he suggested.

Stott told Pursuit '78, a vocational conference sponsored by Inter Varsity Christian Fellowship, that Christians should be involved to the glory of God in every legitimate calling. He added that such a biblical understanding did not minimize the importance of missionaries, pastors, and others involved in "full time" Christian service. He was delivering a series of addresses to 400 students on the biblical understanding of vocation, service, mission, and social action.

The other keynote speaker at the conference was Samuel Escobar, the Latin American associate director of the International Fellowship of Evangelical Students. He challenged the students, in making their career choices, to be open to the needs of the Third World.

The conference was held in the final week of 1978.

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What if ... the Soviet Law on Religious Associations were applied to your church?

Jesus to the Communist World recently prepared a brochure by that title, designed to give its readers an indication of religious life under a Communist regime. Just what kind of church life would we have if we lived under the Soviet Law on Religious Associations? Hopefully, this will not happen, but the answers to this question will help us to understand the situation of our Christian brethren in the Soviet Union. Paragraphs have been taken from the 1975 amended Soviet Law on religious Associations.

- Sunday School and catechism will be abolished.
- You will be forced to discontinue Bible study groups, prayer circles, small discussions, youth and women's organizations.
- If your congregation has a playground or a library, these facilities will be closed.
- The congregational administration will be reorganized. There no longer will be various committees and boards. Instead your congregation will be governed by a single committee of three persons, elected by an open ballot; the Soviet government can remove any individual from this committee.
- Christian charity and social ministry will be discontinued. Giving "material support" to other members of the congregation will be prohibited.
- Your church building will be nationalized. You may continue to use your church if the government approves a contract.
- Although your church building now belongs to the State, all maintenance expenses have to be paid by your congregation. On top of that, you are to pay taxes for the property you use.
- Since your congregation is not regarded as a legal entity, individual members will have to accept personal responsibility in regard to the upkeep and operation of the church building.
- You must be especially careful that no religious books are found on the church premises, except those directly used in conducting the worship service.
- You must be sure that you have an updated inventory of all objects used in worship services. These do not belong to the congregation but to the State. If an object is no longer usable, it may be thrown out only after a permit is granted by the State.
- Government representatives may inspect your church building at any time, except when being used for a church service.
- The congregation will have to pay insurance premiums, but in case of fire, the insurance payment will be made to the government and not to the congregation. The congregation may receive only a part of the money, or none at all.
- The government may end your contract for leasing your church building before its expiration date.
- You may also lose your church building, whenever the government decides it is needed for State or public purposes.
- From now on your annual congregational meeting will require a permit from the local government.
- Conferences involving delegates from various congregations will need permission from the proper agency on the federal level.

• As a pastor you will have only limited opportunities to minister. You may conduct a religious ceremony in a hospital only if the person involved is seriously ill and if an isolated room can be arranged for this purpose. A special permit will be required to conduct any religious ceremony outside the church premises (in an apartment or a home).

• Your pastoral activities will be geographically restricted. To conduct pastoral work without permission in another city will be regarded as a transgression of the law.

• If you want to conduct an outdoor church service, once again you will need a special permit.

• And, of course, you must register your congregation. In order to comply, you will need 20 brave persons to sign the initial application. It is bravery indeed to submit such an application in atheistic society. If approved (and there is no guarantee that it will be done), your congregation will be supervised by the proper Soviet agency.

The Hebron Christian Reformed Church

of Whitby, Ontario

extends a cordial invitation to all former members and all friends, past and present to join us in praise and thanksgiving on the occasion of our

25th Anniversary

Social evening: Saturday, February 17, 1979 at 7:30 p.m., O'Neill Collegiate, Oshawa.

Communion Service: Sunday, February 18, 1979, at 10:00 a.m.; Hebron Christian Reformed Church, Whitby.

Special Thanksgiving Service: Sunday, February 18, 1979, at 3:00 p.m.; Kingsview United Church, Adelaide & Wilson, Oshawa.

An anniversary booklet has been prepared and will be available for \$5.00. For accommodation and information, please contact: Mrs. A. Van Harmelen, 55 Oriole Crt., Oshawa, Ont. L1H 6Y4. Telephone: 416-579-3917.



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CALENDAR OF EVENTS

Feb. 3 Gerald Vandezande explains some of CJL's Christian concerns on the **Doug Hall Saturday Supplement** at 6:30 p.m. on CHEX-TV, Channel 12, Peterborough, Ontario.

Feb. 15 Gerald Vandezande of the CJL Foundation speaks his Christian mind on **The Doug Hall Show** on CTV-TV in Edmonton and CHEX-TV in Peterborough, Ontario. This same interview will also be shown on: Feb. 22, CKVR-TV, Barrie, 3 p.m. Feb. 22, CFAC-TV, Calgary; Feb. 26, CHCH-TV, Hamilton, 5:30 p.m.; March 1, CKPR-TV, Thunder Bay; March 1, CFCL-TV, Timmins; March 1, CKND-TV, Winnipeg, and March 8, CKCY-TV, Sault Ste. Marie. Please check your local listings or kindly ask your local station when Doug Hall's Show #114 will be telecast. You may also wish to invite your friends, neighbours, and fellow workers to watch these stimulating interviews.

Andre Knevel Organ Concerts

Jan. 20 — St. Luke Anglican Church, 1513 Dixie Rd., Mississauga, Ont. at 8:15 p.m. Feb. 17 — Central Presbyterian Church, Charlton St., Hamilton, Ont. at 8:15 p.m.

Christian Stewardship Services

February 14-24 Christian Stewardship Services representative Harry Houtman will hold public meetings in Vancouver, Surrey, Terrace, Smithers, Abbotsford, Agassiz, and other places from February 14-24. For personal counselling in will-making, charitable bequests, etc., contact CSS, 455 Spadina Ave., #210 Toronto. Also in St. Catharines February 9, and Ottawa-Kingston area in early March.

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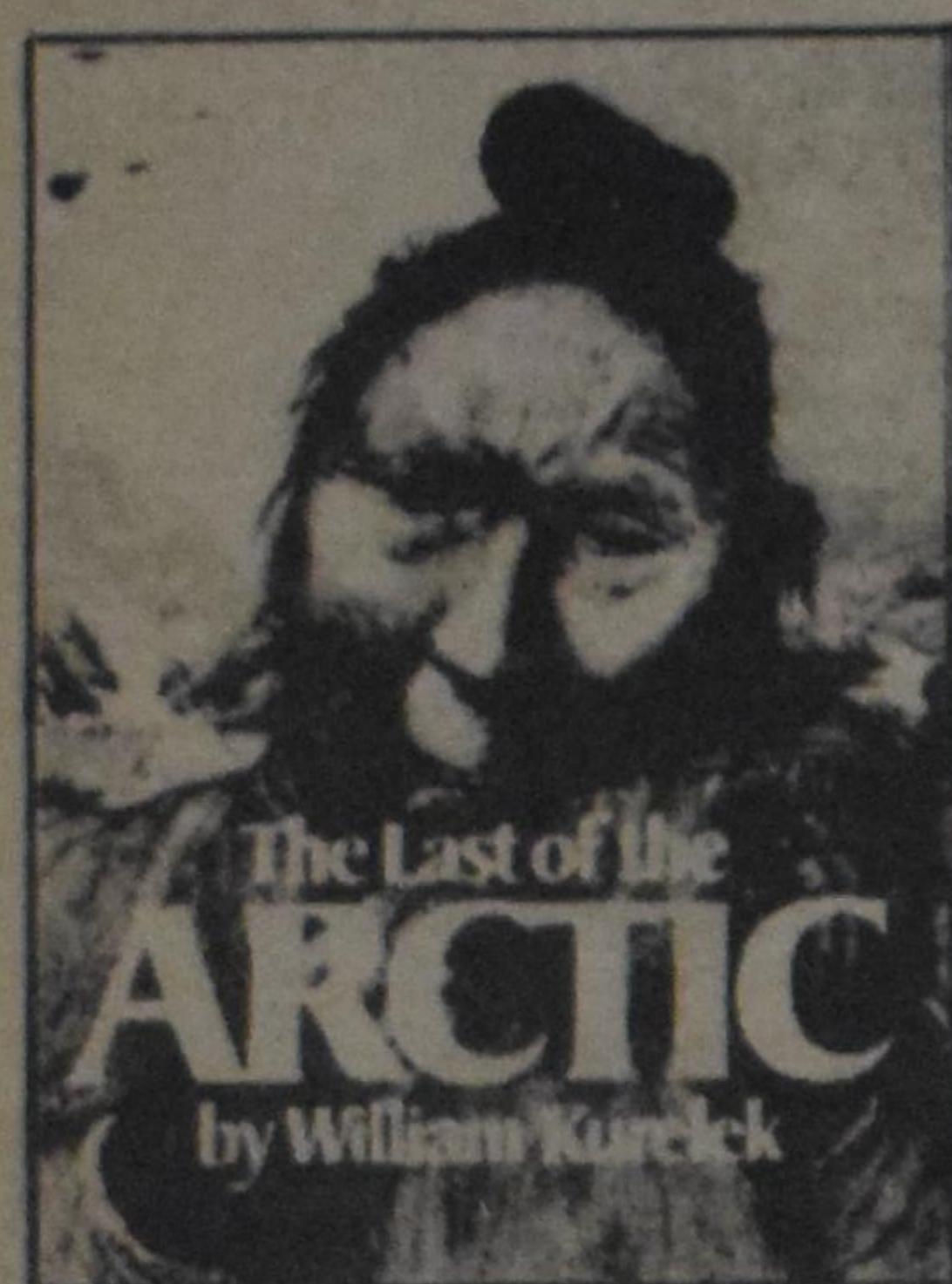
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Feb. 9	Feb. 7	Feb. 5 (noon)	Feb. 2 (noon)
Feb. 16	Feb. 14	Feb. 12 (noon)	Feb. 9 (noon)

Books

Way up north



The Last of the Arctic by William Kurelek; published by Pagurian Press Limited, Toronto, Ontario, 1978; 94 pages; price: \$8.95. Reviewed by Elaine Smit.

In his introduction William Kurelek explains that this book is not authentic in as far as his actual experience with the north is concerned. As he states, he only lived on Baffin Island for one month, not really long enough to form an opinion. His experience at that time was that of prosperity and civilization.

Every major Eskimo settlement now has its own airstrip with regular flights which are only interrupted during bad weather. Satellite has brought colour t.v. and f.m. radio. Phoning and shopping is done at the Hudson Bay Store. Igloos have been replaced by prefabricated houses rented from the government.

Kurelek was commissioned to capture the authentic Arctic before white man's infiltration. Through extensive research the author has succeeded in fulfilling that commission.

In this book he portrays the native people as they lived, played and worked before modern civilization. Accompanied with the beautiful paintings are numerous black and white sketches and texts explaining many of the legends, myths, customs, beliefs and past-times of the Eskimo.

The text strongly reflects Kurelek's views on the people of the north and their losing battles against white man's civilization.

I found the material both educational and thought provoking and I'm sure this book would appeal to every age group.

My Name is Masak by Alice French; published by Pequis Publishers Limited, Winnipeg, Manitoba 1977; 105 pages. Reviewed by Elaine Smit.

My Name is Masak is a life story of Alice French-Masak in which she relates the story of her childhood in the North West Territories prior to World War II.

Alice French was born in June, 1930 on Baille Island in the Beaufort Sea. At the age of seven her mother died of tuberculosis, her father, a trapper, was unable to look after her and her three year-old brother. Consequently they were sent to the All Saints Anglican Residential School in Aklavik. Here Alice was introduced to toothbrushes, Friday night baths which ended with a jug of cold water "to shrink the pores" and many other strange "civilized" ideas.

Alice tells of the superstitions of her people; people buried with their personal belongings, so that they would have everything they needed for the life beyond; the many taboos for pregnant women, which if not adhered to resulted in deformed, handicapped or abnormal babies.

After three years her father finally came back to collect them and take them to his new wife and family.

Alice had had to make an adjustment when she was introduced to white man's culture, now she had to adjust again to the hardships and primitive ways of her own culture.

At the whaling camp Alice was taught the trade of scraping whale skins, sewing mukluks and crimping the whale skins with her teeth, for the soles of boots.

My Name is Masak is a delightful book about the Western Arctic and its people and makes enjoyable reading especially for younger girls.

Arctic Journey by Peter Buereschaper; published by Pagurian Press Limited, Toronto, Ontario, 1977; 126 pages; price: \$14.95. Reviewed by Elaine Smit. Mrs. Smit lives in Churchill Falls, Labrador where her husband is elementary and high school principal.

Arctic Journey is a story of

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Understanding our fellow men

The Way of the Indian, Thirteen documentary programs broadcast on CBC Radio, 1963, seventh printing, 1974. Reviewed by Arthur G. Tiesma.

Although this 62 page book is rather old and much has happened since, it is still very valid in coming to understand the native and his ways.

It is an interesting little booklet in interview style in which natives and non-natives discuss the native, his culture, history, religion and aspirations. There is no such person as a typical Indian. They may look alike but that's where the similarity ends. Among themselves they differ on aims and goals and the direction they should be going. The older ones complain that the young ones are losing the language and the traditions, the young ones complain that the old can't speak English and are too set in the traditions to change. Some want to go into the white society and be like the non-native, others are more cautious. There are a

variety of views as to how to proceed. At the same time there is much frustration.

What does an Indian do with tradition, culture, history and religion when the non-native society demands knowledge of technology, science and automation? The reserves may be havens but in many cases do not offer employment. Those who are interviewed recognize that the natives need education, yet education does not solve all the problems.

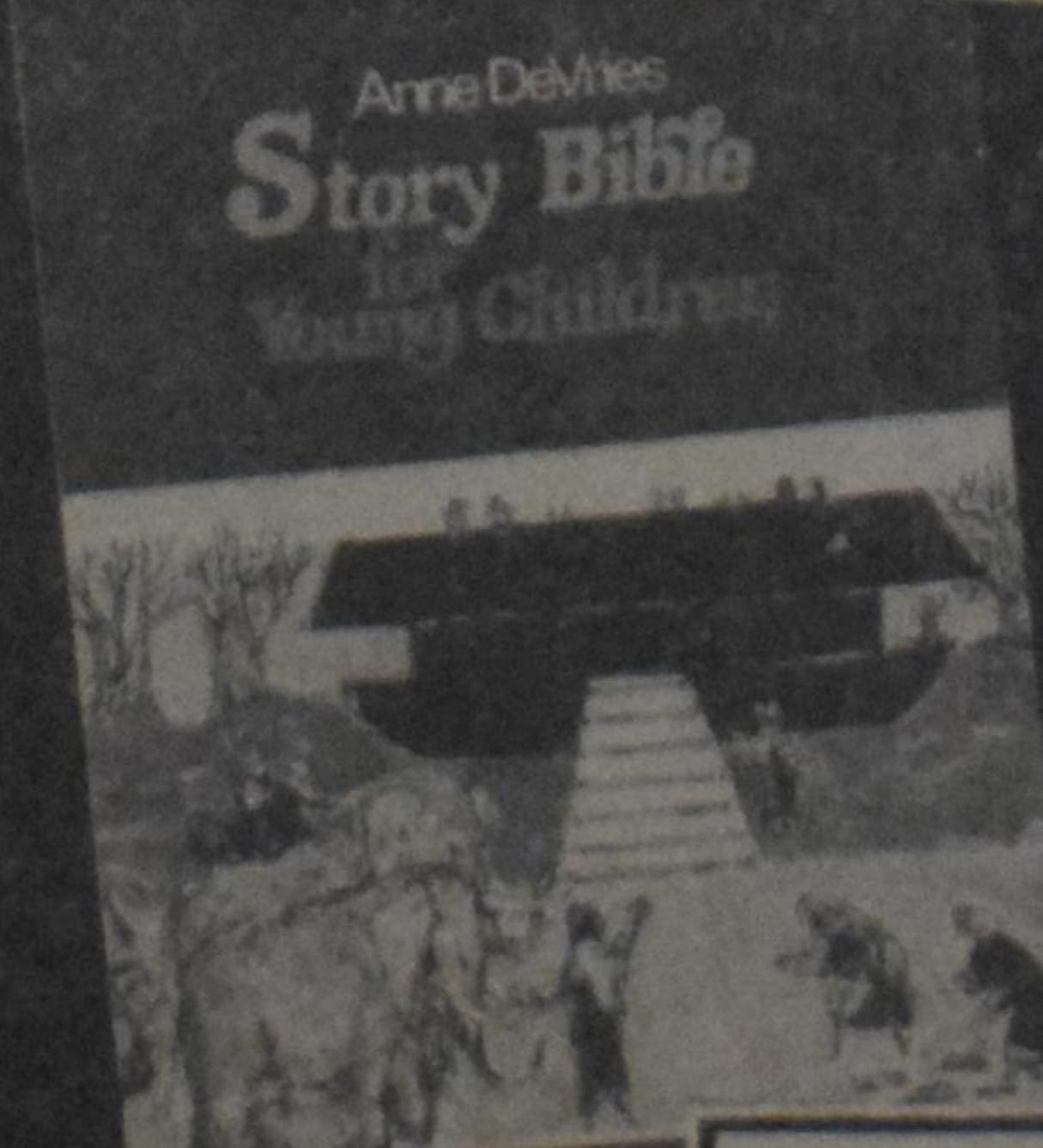
There is much prejudice against the Indians. The history of the white man on this continent has not exactly been beneficial to them. The latter will have to be given a sense of dignity and self-worth in order to make a proud contribution to this country. At the same time there must be a willingness on the part of the native to make this contribution.

This booklet helps us to understand the way of the Indian as it intends to build a bridge between the native and the non-native cultures.

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Calvinist Contact is widely read in the Canadian Reformed community because it reflects the community's thoughts and concerns, and functions as a central bulletin board of community ideas and events. It features articles on church, politics, agriculture and education from a reformed point of view. Its content includes regular contributions on both doctrinal and practical nature.

But we would like more people within the community to read it. That's the reason for the Bonus offer. If you should subscribe to our paper before January 31, 1979, at the present rate of \$10.00 we will send you, free of charge, a copy of the excellent daily devotional book, *Daylight*. But if you should take a two-year subscription at a reduced rate of \$19.00, a copy of the recently published *Bible Story Book for Young Children* by Anne de Vries will be sent to you. And at a lower rate of \$27.00 for a three-year subscription we offer a copy of the *Story Bible for Older Children* [O.T.] also by Anne de Vries. Store prices of these books are \$4.95, \$9.95, and \$12.95 respectively.

This offer is extended to you as a new subscriber and to anyone who sends us the name of a new subscriber. Renewal payments sent in before Jan. 31, regardless of the due date of the subscription period, will also qualify you for one of these bonus books. However, payment must be enclosed with the attached form.

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